

VERITAS IN CHARITATE
CHARITAS IN VERITATE



Christian

HERITAGE

**WORLD CRISIS
AND CATHOLIC
EDUCATION**

**CLERICAL
CATHOLIC
INTRIGUE**

MAY 1961



"HERE... READ IT YOURSELF"

What about your church?

Are your leaders really informed about the Roman Catholic Action and its effects upon Protestant life?

Does your congregation bear a good witness to their Catholic friends and neighbors?

**LET
CHRISTIAN
HERITAGE
HELP YOU**

Dear Friends:

Greensboro, N.C.
January 20, 1961

Please send the CHRISTIAN HERITAGE magazine for one year to the following 14 persons. These men are the Deacons, the Sunday School Superintendent, the Training Union Director, and the Pastor of our church. We want these key persons to be well informed of your work and of the Roman Catholic strategy as it unfolds in the days ahead. If you have a special club or quantity price on these subscriptions, we would be happy to receive the benefit of same; however, we want the magazines to go directly to their homes as listed, and not to be shipped to us in bulk. Whatever the cost of these subscriptions, send us the bill and we will remit amount according to your terms. Please begin the subscriptions with the February issue.

Sincerely,
G. C. P.

Back copies of CHRISTIAN HERITAGE sell at 6 copies per \$1.00, but we will send you 12 copies for only \$1.50. This offer good only until May 31, 1961 so act TODAY and take advantage of this challenging opportunity to use CHRISTIAN HERITAGE right in your own church circles.

IMPORTANT:

(1) You need not send names and addresses with your order for back copies of **CHRISTIAN HERITAGE**. These sample copies you plan to distribute to your friends will be mailed to you promptly.

(3) Be sure to follow up all free distribution of **CHRISTIAN HERITAGE** with a sincere attempt to have the people subscribe regularly for the Magazine.

(2) However, should you desire us to send the magazine directly to a mailing list of names you submit, we shall be happy to do so, but at the rate of **4 names for \$1.00** (current issues) or **6 names for \$1.00** (back copies).

(4) Or, if you desire to do so, you may send them a gift subscription by enclosing your check (**\$3.00 per year**) with their names and addresses.



May 1961

STUART P. GARVER, Editor

Volume 22

No. 5

contents

LOVE NEVER FAILS

Love never boils with jealousy;
It never boasts,
Is never puffed with pride;
It does not act with rudeness,
Nor insist upon its rights;
It never gets provoked,
It never harbors evil thoughts;
Is never glad when wrong is done,
But always glad when truth prevails;
It bears up under anything,
It exercises faith in everything,
It keeps up hope in everything,
It gives us power to endure in anything.
Love never fails.

*I Corinthians 13:4-8
(Williams' translation)*

EDITORIAL:

World Crisis and Catholic Education 4

ARTICLES:

Clerical Intrigue in Colombia 7
B. E. Long

Your Servant for Christ's Sake 10
A Report from Spain

Church and State in Puerto Rico 11
Hipolito Marciano

Ex-priests Appeal for Help 18
An Interview

Surge of Catholic Action 21
Francis J. Kieda

Boys Town, U. S. A. 25
Dr. George S. Bancroft

FEATURES:

Letters to the Editor 2

Washington, D. C.: Subsidized Liberty 14

Vatican City: Master Strategy 15

On the Home Front 27

"Newscope" 28

Book Reviews 31

Published by CHRIST'S MISSION, Inc.

Stuart P. Garver, *Executive Director*

Robert G. Hawley, *Business Manager*

CONVERTED PRIESTS AND MONKS
ON THE STAFF OF CHRIST'S MISSION

ANGELO LO VALLO
Religious Information Bureau

ALFRED FLOREZ
Deputation Work

FRANCIS KIEDA, GASPAR LANGELLA
Staff Writers

J. ESSER, JOSE LALLANA
Correspondents

MAIN OFFICE AND CIRCULATION DEPT.

369 Carpenter Avenue, Sea Cliff, New York
Telephone: ORiole 6-1291
All communications, checks and money orders for the magazine or Christ's Mission should be addressed to the Main Office.

EDITORIAL OFFICES

250 W. 57th St., New York 19, N. Y.
Phone PLaza 7-9139.

SUBSCRIPTION RATES

Single copy, 35¢; 1 year, \$3.00; 2 years, \$5.50;
3 years, \$8.00, 50¢ per year additional for subscriptions outside U. S. A.

CHANGE OF ADDRESS

At least one month before a change is to take effect, send your new address with the old one. If possible, enclose your address label. The Post Office will not forward copies unless you provide extra postage. Duplicate copies cannot be sent unless your request is accompanied by 35¢ per issue.

CHRISTIAN HERITAGE is published monthly (except July and August), 20th of month preceding. Copyright 1961 by Christ's Mission, Inc. No part of this magazine may be reproduced without permission. Printed in U. S. A. Second-class mail privileges authorized at 369 Carpenter Ave., Sea Cliff, N. Y.; additional entry at New York, N. Y.

FOREIGN REPRESENTATIVES

AFRICA: Protestant Association of South Africa, Box 2976, Cape Town, South Africa. Sudan Interior Bookroom, Box 127, Addis Ababa, Ethiopia, East Africa.

AUSTRALIA: Dalrymple's Book Depot, 20 Goulburn Street, Sydney, N.S.W. Keswick Book Depot, 315 Collins Street, Melbourne, Tasmania Protestant Federation, 49 Forest Road, Trevellyn, Launceston.

BRITISH HONDURAS: Christian Literature Crusade, Box 76, 981 Queen Street, Belize.

CANADA: Evangelical Publishers, 241 Yonge Street, Toronto 1. Protestant Truth Society, Grimsby Beach, Ontario (Rev. Edwin J. Taylor).

ENGLAND: Old Baptist Union Book Depot, 79 Reginald Street, Luton, Bedfordshire.

HOLLAND: Mr. W. M. A. Kuin, Gironummer 420281, Kantoort Heiweg 19, Vught (Holland).

INDIA: The Crusaders League, India Hampakkatta, Mangalore 1, S. India.

MEXICO: Publications De La Fuente, Apartado 1475, Mexico 1, D. F.

NETHERLANDS ANTILLES: Libreria Evangelica, Huygenstraat 17, Oranjestad, Aruba.

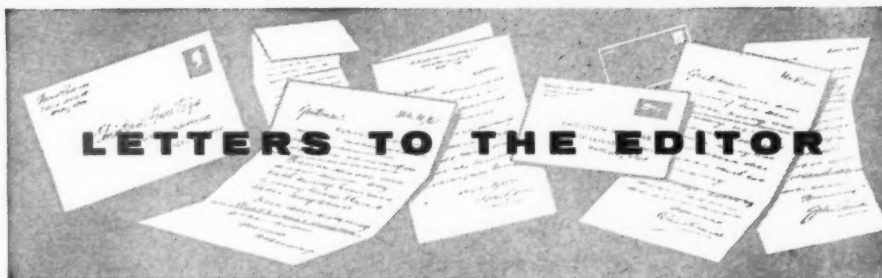
NEW ZEALAND: Crusader Bookroom, Box 760, Wellington C2.

PHILIPPINE ISLANDS: Evangelical Book Store, Box 127, Zamboanga City, Philippines.

Far Eastern Gospel Crusade, Box 1831, Manila, Philippines, Good News Supply, 78 Borromeo Street, Cebu City, Philippines.

SOUTH AMERICA: Christian Book Store, Casilla 1270, Valparaiso, Chile. Libreria "La Aurora," Carrera 8A, No. 18-57, Cali, Colombia. (Rev. R. M. Searing)

WEST INDIES: British: Christian Literature Crusade, 55 Church St., Box 186, Kingston, Jamaica.



Power of the Gospel

For 61 years I have been giving the Gospel to little children and establishing them in the faith of our Fathers. Your magazine has been a constant inspiration to me. When I was a little girl in Dr. James M. Gray's church in Boston, a converted priest came from your Mission. He made justification so clear to me using an illustration: one hand standing for the sinner, the other standing for Christ. I have used this illustration to the salvation of many children, numbers of whom have been Catholics.

F.L.B., Pennsylvania

A Forthright Attitude

Enclosed is my check for \$30.00. Please send me copies of *Fifty Years in the Church of Rome* (written by Father Chiniquy).

It has been a few years since I read this book the first time. I started re-reading it recently. Whatever it costs it is a bargain to any American who still has some regard for remaining free.

You people have been at this business a long time, and I have only made a feeble start, but I cannot see anything short of cowardice that makes the present prevailing condition in our country.

H.E.B., Texas

For a Worthy Purpose

I believe my subscription to **CHRISTIAN HERITAGE** has run out so please find (check) \$4.00 for another year's subscription, and the balance for copies of your pamphlet, **THE ROMAN CATHOLIC BIBLE HAS THE ANSWER**, Series E. The reason we like this pamphlet is because our local W.C.T.U. is dedicating a tract Box for our local bus

depot. The above mentioned pamphlet seems to be a very authoritative approach to Catholics, and explains the main points of Christianity so well from the Catholic Bible.

Any sample of other tracts which you consider good for this method of influencing Catholics will be greatly appreciated.

Mrs. C.F.S., Oregon

Received Enlightenment for Half a Century

I am immensely interested in your work, but health has been poor for 88 years and feel I can do not more than pray and keep up my subscription to your magazine. I have been a subscriber to it for 50 or more years.

Dr. William Erdmann, father of Charles, put me in touch with the work years ago. My foreign work was in Mexico and I met many Roman Catholics in my work in the United States. I shall continue in prayer for you and the work.

E.M.C., California

Opportune Help

Part one of the **CHRISTIAN HERITAGE** SERIES, "Roman Catholic Doctrines Protestants Should Know" has been a tremendous help to me. I am more keenly aware of current articles, opinions and reports having to do with "The Church." I wish to thank you sincerely and your staff for your farsightedness in making this series available and for all the little details that are inherent in a project like this and for your prompt administrative functions.

E.L.R., Pennsylvania

Bears Good Fruit

Is the article, I MARRIED A CATHOLIC, which appeared in the May issue of **CHRISTIAN HERITAGE**, 1959, I believe, available?

CHRISTIAN HERITAGE

I read the article and sent for another copy to give to two of my neighbors since each had a daughter who was to marry a Catholic. I didn't hear a word from any of them. Both girls were taking instructions in the Catholic Church at the time. There was a very decided coolness towards me. But I'm happy to report that both girls are married now to good Christian young men. I'm sure 'that article' was a 'silent witness' that bore fruit.

Mrs. F.S. Jr., Michigan

Testimonies — A Source of Help

Enclosed please find a check for \$5. Perhaps in the months to come I shall be able to contribute more. I enjoy your magazine very much and try to help some of my friends to see the LIGHT. The articles that help the most are the testimonies of these men who have come to know the Lord as their personal Savior. I enjoy your many articles on what is happening to our country and the things that are undermining our freedom. Please continue to give us these articles too. May you continue in your wonderful work and may the Lord richly bless you and your staff. May the Lord bless those who have come to you for protection and may they grow in GRACE, WISDOM, AND FAITH.

K.A., Minnesota

The Truth Unveiled

After reading the Rev. Edw. J. Benedict's letter to the Editor, in your January issue, it would seem that in trying to be clever he has revealed his true character. What is most alarming is that it represents the views of a supposedly learned man who is also developing and educating young minds.

However, in referring to his Romanist faith as "ancient" I fear this is a rather ambiguous term considering the continuing evolution of new dogma, void of any historical record, which stands as a monument that in many respects Mr. Benedict's faith is indeed quite novel. Furthermore, antiquity is not necessarily authenticity, and it has been noted before that "a usage (or tradition) without truth

is in reality an antiquated error." Moreover, believing as he does that the Roman Church is infallible, and therefore not susceptible to reformation, she is denied the benefit of being able to cleanse herself of the accumulated dust of ages.

Perhaps at this point I can enlighten Mr. Benedict on his perplexing problem, namely, what all Protestants have in common with Anglicans. The Church of England in her Sixth Article asserts that "Holy Scriptures contain all things necessary to salvation." In other words as George Salmon puts it "Whatever is incapable of Scripture proof is not to be required of any man to be believed as an article of faith." I would suggest that Rev. Benedict read George Salmon's (Anglican) "Infallibility of the Church," before he is tempted to overstate himself again. I have a copy I would gladly send.

T.T.L.,
Bergenfield, N. J.

Finally Sees the Light

After being in the New York City Police Department about two years, I was transferred from a Harlem Precinct to one in Bayside, Queens. It was there that I met two born-again Christian policemen. Almost immediately they began witnessing to me. At first I thought they were religious fanatics, but the fact that they were ex-Roman Catholics bothered me. Their leaving the Church of Rome was the worst kind of heresy to my way of thinking.

As time went on, one of these men offered me a Bible and I read it almost daily for about a year. I thought I would read it and show them how wrong they were and strengthen my own faith in the Catholic Church. It was to no avail. The more I read, the more I couldn't reconcile the Church of Rome with the Bible.

Then one day I read about a famous TV personality who said one of the things he read was a magazine called (then, CONVERTED CATHOLIC) THE CHRISTIAN HERITAGE. The title fascinated me. At first I didn't know whether it meant Catholics converted to Protestantism or vice versa.

The following day I asked one of the Christian patrolmen if he had

ever heard of this magazine. He replied that he had and that he had a whole stack of them which I was welcome to read.

In the first one I read I found the answer to a lifetime of prayer. Without wasting any more time I accepted Christ as my personal Savior. Words can never express my gratitude for what the Lord has done for me. I just know that God put that magazine into my hands. (Eccles. 12:1)

P.S., New York

EDITOR'S NOTE:

This man's wife, sister, and brother-in-law were Roman Catholics at the time of his conversion, but he has seen each of them come to trust in the finished work of the Savior and a personal relationship with Christ.

Undergoing Persecution for the Truth

I want to subscribe to your excellent magazine for Mrs. ———. She was saved last May at our Revival meetings. She has a radiant testimony, but is enduring untold persecution from her parents and some friends. Her folks are staunch Roman Catholics. We would like you to remember this young wife in your prayer. She married one of our boys from the First Baptist Church. Two weeks ago Mrs. ——— followed the Lord in baptism and will become a member of our Church next Sunday.

I am glad for your magazine and the stand you take. May you be fearless in exposing the errors of Catholicism.

Rev. I.H.S.
North Dakota

Subscribed from the Beginning

I have had the CHRISTIAN HERITAGE almost since it was first published and would be lost without it. I keep all the copies and loan them to my friends or anyone who is interested.

I appreciated the letter you sent me when the first editor passed on to his reward.

It must be wonderful to reach so many people and know that you are helping so many people.

B.H.C., New Jersey

EDITORIAL

STUART P. GARVER



World Crisis and Catholic Education

The Christian Church is a teaching community. Its divine mandate reads: "Go ye into all the world and preach the Gospel to every creature, *teaching* them to observe whatsoever I have commanded you." Whenever the Church has neglected to fulfill that mandate, the world has plunged into its "dark ages," but as soon as Christian disciples revived this teaching function, great and powerful forces for human progress were set into motion around the world. Therefore, whatever happens in the field of education is of immense importance to the entire Christian community. This is true whether the episode involves our local schools or concerns some pagan ruler's restriction upon mission schools in the remotest jungle outpost. The spoil of battle for which men fight today is the student, that is, the right to control education and enlist the youth of today for the world of tomorrow. To this end, he who gains a controlling power over national school systems by the same token controls the nation.

The Christian Church has always recognized education as an instrument for controlling its members and

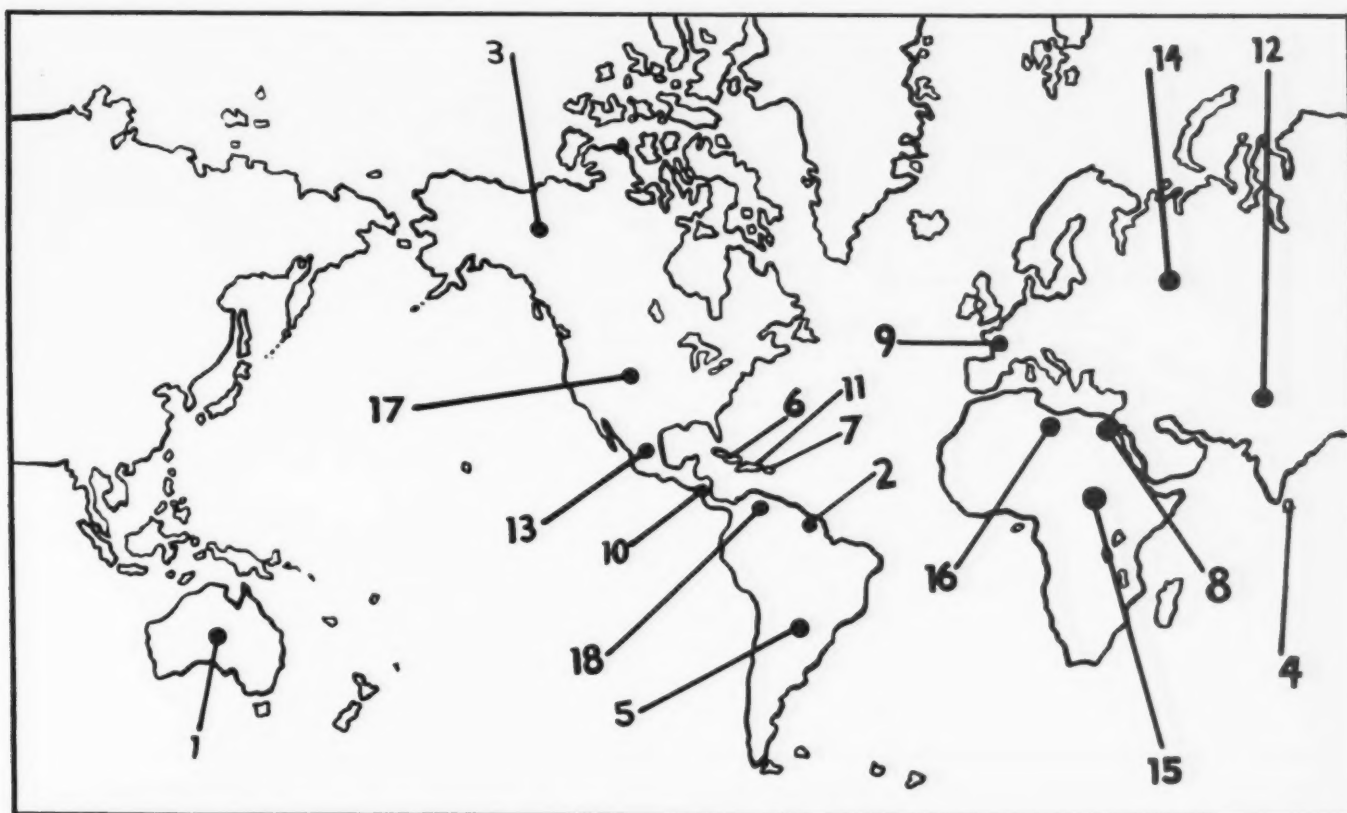
propagating the faith among non-Christians. In Roman Catholicism, however, the desire to control was expanded to take in the domination of the life of all people, Catholic and non-Catholic as well. Parochial school children receive religious instruction in the classroom. Thus the classroom becomes the "control center" for perpetuating the power concept of Roman Catholicism in local, state, and national governments. Here teachers condition young minds to carry out the detailed programs of Catholic action directed by the hierarchy itself.

Perhaps at no other point is the Church of Rome under more severe attack than within its school system. A look at the trouble spots indicated on our world map will indicate a wide-spread resistance to Roman Catholic educational programs. The Catholic press blames Communism for this mounting opposition, but the attacks are so extensive that it is impossible to place all the responsibility upon communistic influences. Other factors lie behind this almost universal opposition to Catholic institutions. The Congo gives as clear a picture as any of the tensions created by these situations. It is a battle for control of educational facilities and faculties within national groups.

Up until the end of World War II the Roman Catholic Church was the only religious body entitled to receive state financial aid from the Belgian colonial government and exercised a complete monopoly over native education. Protestant missions now (since 1948) receive limited government grants, providing they conform to official policy. Under the management of Catholic hierarchy the educational goal was officially described as "spiritual guidance" and "civic discipline," and the curriculum offered little more than vocational training. Consequently, few Congolese got beyond the elementary level and only rarely did any aspire to professional ranks; lawyers, doctors, journalists, etc.—the one exception being among those selected to study for the Roman Catholic priesthood. In 1954 two universities were founded; one Catholic controlled, the other state sponsored; the design for the former being to protect the natives from "dangerous thoughts" which they might encounter while attending European universities.

Thus it is clear that Roman Catholic schools were treating the Congolese as children whom they must guide *and* control by their superior wisdom. By domi-

WORLD TROUBLE-SPOTS FOR ROMAN CATHOLIC SCHOOLS



1. — **Australia** — legislative battle over government aid to Catholic and private schools.
2. — **British Guiana** — government ministers oppose religious education; fear voiced by bishops for Catholic schools.
3. — **Canada** — Catholics clamoring for State aid for their schools.
4. — **Ceylon** — 700 schools nationalized.
5. — **Congo** — future of Catholic education seriously impaired without Belgian financial aid.
6. — **Cuba** — campaign to abolish parochial school system.
7. — **Dominican Republic** — campaigning to ban religious education.
8. — **Egypt** — 20 Jesuit schools closed in 1960.
9. — **France** — government aid granted under violent protest.
10. — **Guatemala** — campaign to de-Christianize youth.
11. — **Haiti** — bitter attacks on clergy threatening Catholic schools.
12. — **India** — Church and State fight over textbooks used in Catholic schools.
13. — **Mexico** — education in primary, secondary, and normal schools is non-religious.
14. — **Russia and Satellites** — process of de-Christianization of all schools continues unabatedly.
15. — **Sudan** — most Catholic schools confiscated.
16. — **Tunisia** — teaching sisters banished, schools confiscated.
17. — **United States** — unceasing demands on part of Catholic hierarchy for Federal aid to parochial schools.
18. — **Venezuela** — Anticlericalism mounting, future of schools uncertain.

nating the school system they hoped to resist what appeared to them to be "outside interference" by those who worked toward securing for the natives an increasing role in the political and social affairs of the Congo. They failed to acknowledge that a truly educated people must reject the old patterns of authoritarianism and paternalism which Catholic missionaries had followed for nearly 500 years in the Congo.

It is ironic, therefore, that *America*, the leading U.S. Jesuit magazine, should clamour for UNESCO to meet Africa's great need for doctors, engineers, social workers, and civil servants. Providing higher

education for priests only and no longer hoping to tap Belgian financial support for their schools in the Congo, Jesuits now turn to UNESCO to supply "teachers for secondary schools and professors for universities."

The deficiencies of Roman Catholic education are of such a nature that an aroused national spirit retaliates against the Church much like a man reacts upon discovering he has been cheated by some slick salesman. In Latin America, for example, where Catholic schools have operated exclusively for many long centuries, the

Director of UNESCO, said, "In 1956, the average level of education for Latin America as a whole did not exceed the first grade; those who did enter school did not stay, on an average, beyond the fourth grade. (There is every reason to believe that the situation is even worse in Africa and in Southeast Asia.) There were other needs, equally appalling; half the teachers were inadequately trained, there were too few school rooms, and curricula had creaked into senility.

"After the first three years UNESCO, with the grudging support of most of the Latin American governments, could count nearly twenty-five million children at school (some 19 million still get no schooling at all) and 90 thousand more teachers at work in new classrooms. The major project is scheduled to run until 1968; on the horizon, by the end of the decade, is the goal: decent primary education for every child in Latin America."

Such conditions may help to explain why Fidel Castro has carried his revolution into the classrooms and why the Roman Catholic Church encouraged student demonstrations against the revolutionary movement. As in the Congo so, apparently, in Cuba progress in the political and social areas inevitably threatens the Roman Catholic school system. The failure of the hierarchy to educate for the responsible exercise of freedom by the people themselves has produced a

world-wide pattern of troubles for Catholic education.

Father Frederick A. McGuire, executive secretary of the U. S. Mission Secretariat, said last September in Washington: "Inevitably the question will be asked, 'What is the Catholic missionary doing to train . . . lay leaders in the political and professional fields? . . . We may well ask ourselves whether or not we have done everything possible to create in our converts self-confidence and apostolic zeal. Mission methodology must constantly be reappraised and adapted to changing circumstances. Are we making this serious reappraisal?'"

Protestant mission-educators are asking the same question regarding their educational programs. If missionaries refuse or fail to impart to their students (and future national leaders) strong biblical principles of social, economic and political ethics they will go through the same ordeal now faced by Roman Catholic teachers. For when students, thirsting for knowledge and an adequate plan for the improvement of their general welfare, are disappointed by Christian teachers they will turn to godless systems in quest for practical assistance. The trials of Roman Catholic educators should be warning enough for Protestant leaders to realize an education that does not prepare people for the obligations of freedom must itself be denied the liberty to teach.

Are You Really Happy In Your Present Job?

Is the environment to your liking? Does the work really challenge you as a Christian? Do you find deep and lasting spiritual satisfaction in what you are doing? Or, is it just a livelihood!

Perhaps THE BOOK OF LIFE program is the kind of opportunity you've been wanting—where your earnings can be commensurate with your productive effort. Your progress is limited only by your ambition, ability and desire to serve God in your community.

Hundreds of men and women are enjoying this vital ministry — and finding the work very rewarding financially. You can, too!

Many Nationally Known Evangelical Leaders Recommend Plan . . .

such as George S. Benson, Charles W. Conn, W. A. Criswell, V. Raymond Edman, David Otis Fuller, Mrs. Billy Graham, Torrey M. Johnson, Robert G. Lee, Harold Lindsell, Norman S. Marshall, Leslie R. Marston, Paul S. Rees, Roy L. Smith, A. W. Tozer and Bert Webb.

COMPANY PRESIDENT TELLS HOW TO INCREASE YOUR INCOME IN SATISFYING WORK—FULL OR PART TIME!



Perhaps you find it hard to make ends meet . . . you'd like to get things for the home or family that your present income doesn't permit . . . or you'd like to turn your spare time into profitable activity.

Mr. Paul van Antwerpen, president of John Rudin & Company, Inc., is offering excellent opportunities to pastors, teachers, church workers and housewives in THE BOOK OF LIFE program. He is interested in working with ambitious Christian men and women with vision — people who want to improve their financial positions and render a valuable service to the Lord.

The challenge to further the spiritual growth of boys and girls is everywhere. Every Christian home in your town and neighboring communities is a prospect.

You work on a proven "lead" system, make no deliveries, and there is nothing to buy. Many men and women in THE BOOK OF LIFE organization are making from \$8,000 to \$12,000 yearly. And many more work part time earning \$75 to \$100 a week.

These people, whether devoting full or part time to their positions, are fulfilling an important Christian service in their communities—and doing very well financially.

You, too, can enjoy this profitable work if you team up with THE BOOK OF LIFE. So get started immediately. Just fill in the coupon and mail today!

Mr. Paul van Antwerpen, President, John Rudin & Company, Inc.
Dept. A51 22 W. Madison Street, Chicago 2, Illinois

Yes, I'm interested. Please send me complete information on your program.

Name _____

Address _____

City _____ State or Province _____

This is the second of three articles on Protestant-Catholic tensions in Colombia, South America. Next month the author writes about *Evangelical Prospects In Colombia*.

Clerical Intrigue In Colombia

by B. E. Long

In order to understand how Colombia degenerated so quickly from a fairly peaceable and law abiding country to one suffering from internal warfare costing the lives of more than 200,000 people, depopulating large areas, and inaugurating the persecution of the small Protestant minority, it is necessary to know something of the very grave defects in the government itself and some of the political events between 1946 and 1960.

The President and Congress are elected by popular vote, but the state governors are not. They are appointed by the President and may be removed by him. The same holds true for mayors, chiefs of police (when there are municipal police), and heads of the public school system. The result is that these officials and minor employees are nearly always of the same political party as the President, while the Congress is divided between the two parties.

From 1930 to 1946 the slightly anticlerical Liberal party was in control of the government and had, no doubt, given the country the best administration in its history. The constitutional obligation of religious liberty was observed, and the country was fairly peaceable. Although the living standards of the great majority of the people were far below those in the predominately Protestant countries, progress was being made.

Then the Liberal party split and nominated two candidates for the presidency. This enabled the minority proclerical party to gain the presi-

dency, all the cabinet posts, all the state governors, mayors, police chiefs, and important posts in the schools. The Liberals still held a substantial majority in Congress. The only important move by the new President against Protestantism was an order to the Consuls in foreign countries that no more Protestant missionaries were to be admitted. This was not a very serious check to Protestant growth, since for many years the foreign missionaries had been training the most able and devout of their young people to be pastors, teachers, and school principals.

Fateful Assassination

But on April 9, 1948, a great tragedy occurred for Colombia's future. Jorge Eleanor Guitan was assassinated on the street in the center of Bogota. He had been the most popular of the two Liberal candidates for the presidency in the recent election. Since that time he had been making fiery speeches against the Conservative government and was known to be extremely anticlerical. The great mass of the people immediately jumped to the conclusion that the government was responsible for the crime. The assassin was immediately beaten to death by a mob. His body was dragged through the streets and deposited in front of the presidential palace. More mobs quickly formed and began to loot and destroy. Many of the local police joined the rioters and gave them arms.

The city had been peaceful for so long under Liberal rule that only a



Presbyterian Church, Ibague (Tolima Department) immediately after stoning attack led by Franciscan priests, March 20, 1952.

small part of the army was near at hand. The available soldiers were needed to protect the presidential palace, the banks, and the foreign personnel of the Association of American States which was then in session in Bogota. This left the city to the mercy of the infuriated mobs. Soon a few Communists, trained in directing mobs, took charge. Stores were looted, liquor flowed freely, and great fires were started. Among the most important buildings destroyed were the palaces of the Catholic Archbishop and the Papal Nuncio. The criminal courts with all their records were also destroyed. The national penitentiary was broken open and all prisoners turned loose. Beside all this, the home and printing plant of the arch pro-Catholic Conservative leader, Loureno Gomez, were also burned. At the end of two days and nights, when the riot had nearly burned itself out, sufficient troops finally arrived and order was restored. The total deaths amounted to at least three hundred, property destruction was enormous, and untold damage was done to the reputation of Colombia as a civilized country.

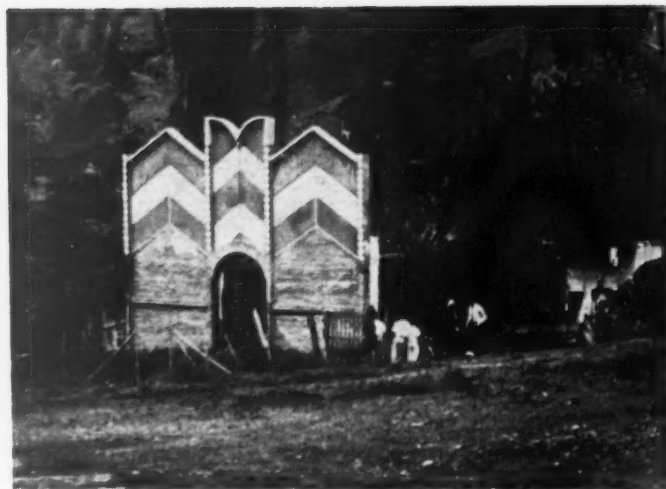
After the riots, the President quickly re-organized his Cabinet, giving

half the posts to Liberals, and things quickly quieted down. The police force was greatly increased throughout the country, almost entirely with Conservatives. In Bogota the army took over all police duties.

In a few months the regular congressional election took place and gave a substantial majority to the now re-united Liberal Party. This caused some of the Conservative leaders, including President Ospino Perez, to realize that at the next presidential election they would, most certainly, lose control of the government unless they could prevent a considerable number of Liberals from voting. The Liberal leaders in Congress obtained evidence that the President was involved in measures designed to prevent a large number of Liberals from voting in rural areas. He was called before Congress to defend himself on these charges, but instead of appearing, he declared martial law over the entire country and dissolved Congress. From then until 1958 the President and his cabinet assumed all legislative functions and governed the country by "decrees."

Remember that one of the casualties of the Bogota Riots of April 9, 10, and 11, 1948 was the home and printing plant of the much hated pro-clerical Conservative leader Loureno Gomez. Shortly after the riots, the President forced him to leave the country, partly for his own safety and partly to be rid of his interference in the government. This move caused many to believe that Gomez was in some way responsible for the assassination of Guitan, since the real instigator of the crime had never been found. Other acts of the government further caused many to believe that it had something to hide in this matter. It was learned later, however, that Gomez had been very angry with President Ospino for forcing him to leave the country. He returned in a few months, still angry and denounced the President publicly, demanding that he be named as the Conservative presidential candidate in the coming election "with no possibility of being defeated."

In view of the hatred for Gomez and the severe defeat that the Conservative party had sustained in the



The front wall is all that remains of the C.&M.A. Church in Genova (Caldas Department), destroyed May 16, 1952.

recent congressional election, the party leaders knew that it would be impossible to obtain the presidency for him in any fair election. The only hope lay in preventing a large number of Liberals from voting. This was accomplished by using the newly enlarged, and almost completely Conservative, police force to intimidate Liberals so that they would not risk trying to vote. When the Liberals had political rallies, riots were started and many Liberals killed. Near where this writer lived, a gang dressed as police and armed with submachine guns entered such a political rally and killed twenty-four persons. No one has ever been punished for this crime although many of the criminals are known.

The killings gradually grew more frequent whenever the Liberals had a political meeting. In the rural districts the Liberals being threatened by force left their farms and fled to the safety of the cities, thus losing their right to vote. These killings became so frequent that Dario Echandia, the Liberal candidate, saw it was impossible to have anything approaching a fair election. He withdrew in the hope of saving the lives of many Liberals, and the election went by default to Loureno Gomez. It must be said that some Conservative governors refused to join in these proceedings and were removed from office. They were replaced by men who would do the bidding of the Gomez faction. During the latter months of the campaign, the moderate Conservative, President Ospino

Perez, virtually turned the government over to the Gomez faction. However, the persecution and killing of Liberals did not stop after the election. Unscrupulous Conservatives continued to force Liberals, under threat of death, to sell their farms and other rural property to Conservatives at far below their market value. Many fled to the remote sparsely settled areas to escape being killed.

Outbreak of Fanaticism

The Roman Catholic Church was unreservedly behind these Conservative attacks against Liberal party members because their candidate, Dario Echandia, was a high ranking Mason and an outspoken critic of Catholic clericalism.

As these political riots were raging many of the village priests began using the same police force and mobs to rid their parishes of the hated Protestants. Most of the Catholic churches in the small towns and villages were equipped with powerful loud speakers mounted in the old bell towers. By using these, the priest could preach to people who sauntered around the plaza during Mass and they were also used to incite mobs to attack Protestant chapels, schools, and even private homes. Some mobs were led by the priest himself, and the subservient police force offered no resistance. Protestants were beaten, some killed, others jailed, and the survivors forced to leave the parish and move to the comparative safety of the cities. There, they joined the overcrowded ranks of unskilled la-

bor, or else fled to distant sparsely settled areas where there were no priests to persecute them.

But the Conservatives were not allowed to enjoy their ill gotten gains uncontended. Many Liberals fought back, although some of the more wealthy ones fled the country and others moved to the cities, leaving their farms in the hands of employees. Those who fled to the mountain areas and to the great cattle plains of eastern Colombia known as "los Llanos" gradually armed themselves, as best they could, and began to form small mobile bands of raiders who attacked and killed some of the Conservatives. (The Conservatives claim that the escaped prisoners from the penitentiary in Bogota formed the nucleus for these bands, but their number must have been quite small.)

To meet the inroads of these fighting Liberals, called "Guerrillas," the National Police force was broken up into small bands and sent to exterminate these raiders. They had very little success, but they did kill many Liberals who were innocent of any violence, among them Protestants who were killed simply because they were Protestants. (The killing of these Protestants can be traced to the anti-Protestant campaigns of the priests.) When the National Police and the army followed the guerrillas into the mountains, they were ambushed on the trails and many were killed. Others deserted to the enemy with their arms. Disorder spread over many parts of the country.

The Commander-in-chief of the army, General Gustavo Rojas Panilla, convinced of the futility of trying to fight these rapidly moving small bands in the mountain areas and disgusted with the tyranny of President Gomez and his company, became convinced that the best way to bring peace to the country was to get rid of the chief cause of all the trouble, the President himself. A military junta government took over in May of 1953, arrested Gomez and deported the Conservative leaders. Thus ended the proclerical, anti-Protestant Gomez dictatorship, but the trail of blood left by the Conservative party remains. Of the total of 116 Protestants known to have been killed for their faith, 77 had been killed by the end of the Gomez dictatorship. During

the rest of 1953 two more were killed. The following year only four were killed. This number was less than in any year in the history of the Protestant persecution.

The New Dictator

The new Dictator, General Rojas Panilla, at first gave signs of being an improvement over the old regime. He came from a poor family and in his youth had attended a small college in the United States. He had worked as an engineer in one of the automobile factories in Detroit. While an officer in the Engineer Corps of the Colombian army, he was military attache to the Embassy in Washington. Returning to Colombia he rose rapidly to become Commander-in-chief of the army.

On taking over the government he secured the surrender of most, but not all, of the Liberal guerrillas by promising to hold a general election (a promise he never kept) and to step aside for the newly elected President. He disbanded much of the Gomez National Police, but to please the Church authorities, General Panilla spoke of the necessity for "spiritual unity" in order to attain "political unity"—an idea promoted by Roman clerics in other Latin American countries for at least twenty years.

In his inaugural address Rojas Panilla said he "hoped soon by amicable means to put an end to Protestant propaganda." Just how he expected to do this, he never explained. Many "decrees" were issued, limiting Protestant activities. He tried to force the Protestant schools to employ priests to give Catholic instruction to their students who came from nominally Catholic families. Naturally he failed in this, but his continued tirades against Protestants, with the approval of the Archbishop, encouraged priests in their use of violence to close Protestant schools and churches and drive Protestants from their parishes. Severe censorship of the press was enforced so that news unfavorable to the government and especially news of attacks on Protestants was never printed.

Rojas Panilla served out the unfinished term of the deposed President and stayed on for another term without conducting a popular election. He then made preparation for

a third term, contrary to the Constitution, which prohibits a President from succeeding himself. He bought the loyalty of army officers by appointments to various government posts and pampered the army in many expensive ways. He had already assured himself of the loyalty of the Catholic clergy by his violent speeches against Protestants and by allowing the priests complete freedom in promoting violence against the heretics. His first rift with the Catholic hierarchy came when he staffed his social service program with army men instead of handing the money over to the Church. Demonstrations against Panilla were suppressed with such brutality that his chances for a third term as President were completely ruined.

Coalition Candidates

Doctor Alberto Llares Camargo, a Colombian of outstanding ability and well known in the United States, gave up his position in Washington as executive secretary of the Organization of American States and came home to Colombia in the hope of helping to establish a democratic government again through the legal election of the next President. He conferred with Liberal and Conservative leaders and went to Spain and conferred with the exiled Loureno Gomez who, despite his illness and exile, was still the acknowledged leader of the largest faction of the Conservative party. They drew up an agreement between the two parties to launch a coalition candidate for the presidency in order to defeat the Dictator. Their agreement also provided for the alternation of the presidency between the two parties each four years, with all cabinet ministers, governors, mayors, etc. to be divided equally between the two parties, and half of Congress to be elected by each party.

A brave and fairly well known Conservative, Guillermo Leon Velencia, accepted the coalition candidacy. He was strongly supported by some of the Catholic bishops who saw that the Rojas Panilla dictatorship, in spite of its apparent loyalty to the Church, had now grown too corrupt and too strong to be tolerated any longer. Demonstrations in favor of the coalition candidate began and some priests

were involved in these. Two Franciscan priests together with the coalition candidate were put under house arrest. A false report reached the Cardinal that troops had fired into a Catholic church where demonstrators against Rojas Panilla had taken refuge. The hierarchy then came out

strongly against its former obedient and staunch supporter, and he was forced to retire from the presidency and leave the country. Later it was learned that on the eve of his flight, he was visited secretly by the Cardinal, who urged him to appoint a Conservative as Vice President. In-

stead, he appointed a commission of five military men to rule the country for the remainder of his presidential term. He then left for exile in Spain. Thus ended the second Catholic Church supported and supporting dictatorship on May 10, 1957.



Florentino Garcia when a friar of the Theatine Order in Spain.

Your Servant for Christ's Sake

A Report from Spain

Mr. Florentino Garcia was a Friar in the Regular Clergy Monastery of San Alfonso Maria de Liguorio in Palma de Majorca until August, 1956. Before entering the monastery, he had suffered much for his sympathy towards the Protestant Church established in Benavente (Zamora). He was arrested and beaten twice and during the Civil War his very life was in danger.

Under pressure from relatives he joined the Theatine Order, but overburdened in his conscience by the knowledge of the Gospel he had already heard, he came back to his home for a rest only to discover that his mother had burned all the books she thought to be heretical, except two. His mother had spared these two from the flames, for although she could not read, she had managed to make out the words "Jesus Christ" and "Virgin Mary," and not understanding more, she had presumed them to be good books. These books were in fact, *The Way to God* by D. L. Moody and *To the Fountain of Christianity* by Samuel Vila. Florentino took these two books back with him to the monastery and through reading them, his eyes were opened to realize his lost condition. He got in touch with two evangelical pastors, and left the monastery afterward to become an active witness for Christ through personal testimony. He was not satisfied, however, until he could dedicate all his time to Christian service, which was made possible by the financial help supplied through Christ's Mission.

Our readers will appreciate that we are prevented from going into detail about the work being done by Mr. Garcia, because it is, as it were, an underground work in a country where all books, pamphlets, and even printed bills dealing with religious subjects must be approved by the Roman Catholic bishop. Confis-

cation of evangelical literature has taken place several times in Spain. However, the work is done through many curious ways and means, and it is a joy and a privilege for us to know that Mr. Garcia probably handles more books than any other such worker in any similar organization in Spain. Evangelical books, pamphlets, and tracts are mailed to churches and soul-winners throughout Spain and also to South America.

Let us add, with thankfulness to God, that over 15,000 books and 30,000 booklets and tracts have passed through the hands of Mr. Garcia during 1960 alone. We urge our readers to pray for the sowing of that good seed in the land of Spain and in South America.



Mr. Garcia packing books and evangelical literature for distribution throughout Spain

THIS IS A STATEMENT OF
SENATOR HIPOLITO MARCANO OF PUERTO RICO
Before the Senate Sub-Committee on
Labor and Welfare Hearing Testimony
CONCERNING FEDERAL AID TO EDUCATION

CHURCH AND STATE IN PUERTO RICO

My name is Hipolito Marcano. I am Senator-at-Large of the Commonwealth of Puerto Rico. I made this trip to testify before you, not only because I am interested in the provisions of this Bill which includes our Commonwealth as a recipient of the Federal Aid to Public Education, but basically because of my serious concern for the deeper and more serious problem which has been thrust upon you by those who wish to use public funds to support their private religious endeavors in open defiance to the long-established constitutional principles of our nation.

There is an overwhelming majority of opinion throughout the country and Puerto Rico that favors the program to provide adequate education to American children at all levels through our system of public schools with the help of the Federal government, and with necessary safeguards to keep local control and supervision of public education.

President Kennedy's special message to Congress on Education emphasizes the offer on the part of the Federal government to assume its responsibility in dealing with the fundamentals of properly educating our children.

The Bill before you would meet that challenge squarely if it were not for the threatened roadblocks to its passage and approval by the President by people who are interested primarily in defeating its far-reaching objectives.

Your attention should be called to the fact that in considering the bill, you are not faced with the question of whether or not our public school

system needs Federal aid. That is almost universally granted. Although there might be some difference of opinion as to the quality of education offered in public schools there is certainly no doubt as to the need for additional schools.

What you are facing here is a tactical attack on the public school system of our nation by those who are not only vehement in their unwarranted criticisms of our public schools, but who would gladly substitute for them parochial schools supervised, tightly controlled, and wholly owned by ecclesiastical authorities, although financed with public funds.

Their theory is that there should be public taxation to support sectarian parochial schools in the control of which the people have no representation, and over which the government has no supervision or control, but in which there is exclusive control by those who are tax-exempt.

Throughout fifty-two years of the American Colonial period, which, fortunately, is finished and gone deep into history, we Puerto Ricans learned the dynamics of democracy, which we used not as theoretical propositions for Fourth of July speeches, but as a practical philosophy of life, to enrich our culture and uplift the value of the dignity of man.

Thus, when we agreed to enter into a compact with the United States of America to constitute our Commonwealth, we assumed the duty to write our own Constitution, which was eventually approved by our people and also by this Congress. In regard to the specific problem before you, our Constitution reads as follows:

ARTICLE II BILL OF RIGHTS

"Section 1. - The dignity of the human being is inviolable. All men are equal before the law. No discrimination shall be made on account of race, color, sex, birth, social origin or condition, or political or religious ideas. Both the laws and the system of public education shall embody these principles of essential human equality."

"Section 3. - No law shall be made respecting an establishment of religion or prohibiting the free exercise thereof. There shall be complete separation of Church and State."

"Section 5. - Every person has the right to an education which shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. There shall be a system of free and

"We do not ask nor can we expect public funds to pay for the construction of parochial school buildings."

— Francis Cardinal Spellman, 1949

"We are not looking for any Federal or government aid to build our schools."

— Richard Cardinal Cushing, 1955

wholly non-sectarian public education. Instruction in the elementary and secondary schools shall be free and shall be compulsory in the elementary schools to the extent permitted by the facilities of the state. No public property or public funds shall be used for the support of schools or educational institutions other than those of the state. Nothing contained in this provision shall prevent the state from furnishing to any child non-educational services established by law for the protection or welfare of children."

Again, I want to emphasize that what I have just quoted is the law of the land in Puerto Rico through the democratic consent of our people and also through the unanimous action of the United States Congress, so it reflects the approval of both parties to the compact that created the Commonwealth of Puerto Rico—our people and the Government of the United States.

Now you are called upon to amend this Bill in a way that clearly violates the principle of separation of Church and State, a cornerstone of our constitutional philosophy. Should you pay any attention to this demand and depart from that long-established constitutional principle, certainly you will confuse the people of Puerto Rico, because Federal aid to parochial schools is in open conflict with the provisions of our Constitution, above quoted, which you approved.

The basic issue before you is clear-cut. The corollary problem which has been forced upon you is also clear-cut. You must face it now. How you handle it will affect us tremendously in Puerto Rico just as what we do in Puerto Rico may reflect upon you.

The same issue in a different form was before the people of Puerto Rico last November. It started with a little bill to establish religious education for public school children through the scheme of the so-called released-time plan. The bill was an attempt to circumvent the constitutional mandate of the people to establish "A system of free and wholly non-sectarian public education," and also an attempt to cross the wall of complete separation of Church and State by a process of osmosis. In spite of ecclesiastical pressure, we defeated the Bill in our

Legislature, and thus kept our system of public education free from undemocratic, sectarian dogmatism. I ask you to follow our example and defeat similar proposals here.

Next, the bishops went out and organized a political party known as the Christian Action Party to be used as a political weapon of the Church to launch a frontal attack not only to capture the public schools but also to capture the government of Puerto Rico. The pulpit was turned into a political forum; the people were coerced and threatened with excommunication if they did not follow the political advice of the hierarchy. Fear of spiritual punishments was pumped into their minds, but they resisted firmly behind the Jeffersonian wall of separation, and continued to attend Mass and political rallies.

Finally, the Roman Church came out into the open and took a decisive step. A pastoral letter was issued by the bishops in which they told their flock that it was a sin to vote for the Popular Democratic Party, which represents approximately two-thirds of the voting population.

The three bishops tried to act as political leaders of the voters instead of spiritual pastors of the believers. Again, they conveniently forgot or ignored the fact that there is a wall of separation between the Church and the State and that the people pray on one side of the wall and vote on the other side. In our understanding of sound democratic philosophy, the bishops are called upon to teach the people how to live spiritually and ethically on their side of the wall, and the politicians are supposed to teach the people how to vote intelligently on the other side. A man can certainly be faithful to his Church and at the same time loyal to his political party. Religious faith should never attempt to destroy political loyalty and vice versa. The bishops of Puerto Rico attempted to destroy the loyalty of the people to their own political party, and failed.

The outcome of the elections in Puerto Rico was due to the spirit of political unity on the part of the people who had a diversity of religious affiliations but who rejected the participation of the Roman Church in politics. Any attempt to direct the political opinion of the

people or of legislators by ecclesiastical authorities clearly demonstrates that there is something wrong in that particular democracy.

It was Mr. Justice Jackson who said: "Compulsory unification of opinion achieves only the unanimity of the graveyard" (West Virginia State Board of Education vs. Barnette 319 U.S. 624).

You can see, gentlemen, that we faced this issue squarely. We understood it because we have lived with it for many years. If our experience in dealing successfully with inspired religious antagonism and clerical pressure in political affairs is of any value, then we sincerely hope you will share with us the benefits of this democratic achievements.

The Puerto Rican bishops you read about in your newspapers are not foreigners. One, Archbishop Davis, was born in Philadelphia; the other, Bishop McManus, was born in Brooklyn. These men were educated in Roman Catholic institutions of higher education in the United States. They are blood brothers of your Roman Catholic bishops, the same men who are warning you in effect that unless they get concessions for their Church school system, by loans or grants, there will be no aid to the public schools either here or in Puerto Rico. This is the same type of coercion that we defeated last November in Puerto Rico.

Bear in mind that it was the Roman Catholic population of Puerto Rico in great numbers who joined with non-Catholic Puerto Ricans to bring about this great victory for Jefferson's and Madison's and Adam's, and Franklin's, and Munoz Marin's concept of Church-State separation. Has that concept worked in Puerto Rico? Look at us and then look at many of our neighboring countries, where Church and State have traditionally suffered an unhealthy togetherness. Gentlemen, if you violate your own traditions in writing this law, you will be encouraging those forces south of the Border which make capital out of the ignorance of the people. Do this, and the final beneficiaries might well be the Communists. They do not seduce the educated or the enlightened. They thrive on the hungry, the disillusioned, on those who never had a chance to

learn or gain the benefits of democracy.

Let us remember that you are dealing with a conflict between two opposing ideologies, the Roman Catholic versus the democratic. The Roman Catholic concept embraces power and authority from the ecclesiastical hierarchy above, and demands unquestioning obedience from the people. In a democracy, the power emanates from the people, and their

elected leaders are there to serve them, not to dictate absolute obedience to their will. This is why the Roman Catholic Church always seeks to establish itself as a monopolistic State Church, as we see exemplified in Spain and various other countries. Once established they control the schools.

The way to establish a Church is to pay for that Church's institutions. Your First Amendment and Article

II of our Constitution prohibit such an establishment. If one particular Church has a record in one country after another of seeking to have its institutions, particularly its schools, paid for by non-members of that Church, as well as by its own communicants, then you must know that that particular Church is seeking to become the established Church wherever it can, and this at the taxpayer's expense. Loans or grants and special tax favors all lead in one direction—toward the establishment of a dominant Church institution, highly organized politically to gain ever-increasing power.

There comes a time when the people must say "No." Our forefathers, the founders of this nation, said "No" with their muskets on the battlefields, and with their pens on documents such as the Constitution and the Bill of Rights. The Supreme Court has said "No" again and again and again. In less fortunate lands there has been bloodshed over the issue throughout the centuries. We have avoided it in Puerto Rico. You have avoided it here, too. You will continue to avoid it if the people and you, the people's representatives understand the issue in all of its implications and say "No" in time!



"The Greek New Testament is God's latest word to men," says Arthur M. Ross, professor of New Testament at Faith Theological Seminary. One of a group of dedicated, Bible-believing scholars at work in an atmosphere of pre-millennial expectation and historic Christian urgency, Prof. Ross is training 20th Century Reformers. Devoted to helping students "hone" the spiritual tool represented by the New Testament, Prof. Ross believes the wholly inspired and infallible book to be in "complete harmony with the Old Testament . . ." It confirms God's previous revelation, he emphasizes to his students, and "affords us new insights into His eternal plan for the ages." A graduate of Wheaton College, Prof. Ross declares that without the New Testament, students cannot become true Christian leaders and ministers cannot effectively communicate God's truth. At Faith Seminary, students are taught how to use the New Testament for the salvation of souls.

Faith scholars are Bible-believing men

One in a series presenting faculty members at Faith Theological Seminary—Dr. Allan A. MacRae, president; Dr. Carl McIntire, president of the board. Student tuition and fees provided through Christian giving.

for free catalogue and information write Student Office:

**Faith
Theological Seminary**

Elkins Park
Philadelphia 17
Pennsylvania

CATHOLIC ERRORS

EXPOSED IN 15 SERMONS

Suitable for newspaper columns, personal work. Free. Send stamped addressed envelope to:

CHURCH OF CHRIST
16th & Vine Abilene, Texas

McGUFFEY'S READERS

After a long and costly search, reprints of the original 1879 revised editions of the famous McGuffey's Readers have been completed and you can now purchase exact copies at the following low prices POSTPAID!

1st Reader.....\$2.50	4th Reader.....\$3.50
2nd Reader.....\$2.75	5th Reader.....\$3.75
3rd Reader.....\$3.25	6th Reader.....\$4.25

OLD AUTHORS Dept. CO-58 Rowan, Iowa

STOP SMOKING!

BANISH THE CRAVING FOR TOBACCO!

The easily applied method explained in "THE SMOKING HABIT" by Wodehouse will enable you to quickly and positively rid yourself of the Tobacco Habit. Read this book through. You'll enjoy it, and if you don't give up smoking, you get your money back and no questions asked. Postpaid only \$1.00.

NEW LIFE Dept. CO-56 Rowan, Iowa



WASHINGTON, D. C.:

SUBSIDIZED LIBERTY

Federal aid to education in Belgium is called "subsidized liberty." Such subsidies involve the remuneration of the teaching personnel as well as retiring pensions (in primary and technical education) and the necessary supplies required for primary education. Construction, maintenance, and operational costs must be borne by the Church schools themselves. To qualify for such State financial grants only minimal conditions are required: sanitation requirements, equipment, teachers qualification, etc. The Belgian government through its American Information Center reports that "the Roman Catholic Church is the principle organization to avail itself of this (subsidized) liberty." Moreover, the government report continues, "it used it wisely, and its network of schools can be compared with that of establishments (schools) organized by public (State) powers." In short, Belgium's Federal aid to education led to a dual school system in which the Roman Church controls the major share of Belgian youth.

All this is germane to President Kennedy's clash with the American Catholic hierarchy over his school aid bill pending before Congress. Behind the bishop's drive for a share in Federal tax funds for parochial schools is this ultimate goal of establishing a dual school system throughout the country. With government subsidies for education, they would proceed with all haste to make America Catholic via the classroom. Their wailing over "double taxation" and "discriminatory measures" is simply the smoke screen behind which the predetermined plan to promote Catholic education at government expense is being pushed.

America, a Jesuit publication, in an article addressed to the President, deplored his refusal to support their lobby for aid to Church schools and suggested he should have remained "silent" on the issue of the separation of Church and State. Obviously, had the President kept quiet about the unconstitutionality of Federal aid to Church schools, the hierarchy then might have waged their campaign without the whole country being put on the alert. As it now stands, the country enters into its first real battle with clericalism: a new force to be reckoned with at every political turn of the road.

Next in front page interest to the debate over the President's school-aid program comes the Peace Corps. Two elements in that program have caused some concern: First, its administration rests in the hands of the President's brother-in-law, Sargent Shriver; second, that the agency will dole out monies to private agencies already engaged in similar programs. The first concern may be allayed somewhat by recalling that Mr. Shriver brings a great deal of experience to his task and serves without pay; the second must be balanced by the fact

that more non-Catholic organizations are now engaged in such activities than Catholic and will share in the funds as distributed by the government agency. The Papal Volunteer program for Latin America—which resembles the Peace Corps set up very closely—has not yet gotten off the ground. Certainly the administration cannot afford to become careless in the allotment of funds to these private groups, but neither dare American Protestants and others withhold their sons and daughters from a program of such merit and humanitarian worth. Liberty has never been a subsidized commodity in America: our fathers knew only the liberty gained by unstinted sacrifice and patriotic loyalty to democratic principles.

Strictly for the record: It was not the preacher, not the priest, but a philosopher, William James, who first conceived the Peace Corps idea.

"That so many men, by mere accident of birth and opportunity should have a life of nothing else but toil and pain and hardness and inferiority imposed upon them, should have no vacation, while others natively no more deserving never get any taste of this campaigning life at all—this is capable of arousing indignation in reflective minds.

"If now . . . there were, instead of military conscription a conscription of the whole youthful population to form for a certain number of years a part of the army enlisted against nature, the injustice would tend to be evened out, and numerous other goods to the commonwealth would follow."

—William James, 1910



VATICAN CITY:

MASTER STRATEGY

This month Queen Elizabeth II and her husband, Phillip, Duke of Edinburgh, will visit Pope John XXIII at his Vatican Palace. The British Legation to the Holy See called it "an official state visit," adding: "It is a natural thing for the Queen, as a sovereign, to pay a visit to the Pope as the temporal sovereign of another state, the Vatican City, when she is in Rome. The Pope is, of course, a temporal ruler as well as being head of the Roman Catholic Church."

It is also natural for observers to raise the question of possible connections between the Queen's state visit and Archbishop Fisher's courtesy call six months ago. Both the Legation and the Vatican denied there is any intended relationship between the two meetings, other than the simple psychological fact that the Archbishop's visit paved the way for people to accept with good grace the Queen's arrival at the papal door. Some commentators remind critics of the Queen that she is only following royal precedents in this meeting with Pope John. King Edward VII called at the Vatican in 1903 and King George V met Pope Pius XI in 1923. The Queen herself visited the late

Pope Pius XII, as Princess in 1953.

In 1960 there was a steady stream of official state visitors in Rome. "As well as his regular daily and weekly audiences," writes a Catholic editor, "the Pope received more than 15 heads of states and foreign ministers." Our own ambassador to Italy, James D. Zellerbach, had a private audience with Pope John and brought up the old subject of U. S. diplomatic relations with the Holy See. This report has never been denied nor confirmed by either the Vatican or Washington.

Such visits by traveling heads of state, however, have become standard procedure in modern diplomatic exchanges between nations. Whether they be labeled courtesy calls, good will tours, or summit meetings, in the last analysis, means very little. They are grist for the propaganda mills of all parties represented at such official functions.

In a special report to the New York Times from London, Walter Waggoner wrote that, "in a related development, the Church Information Office announced that Canon Bernard C. Pawley of Ely Cathedral had been named the liaison official between the Anglican Archbishops of

Canterbury and York during the preparations for the forthcoming Vatican Council." The Hearst papers in New York declared: "Although the Vatican will not officially say so, it is reliably reported that Pope John XXIII and Dr. Geoffrey Fisher (then Archbishop of Canterbury) discussed this very type of cooperation (a joint effort by Catholic and non-Catholic clergymen to fight communism) at their private meeting here last December."

Many sources close to the Pope have said there is a mounting concern at the Vatican over the anti-religious drive of world Communism. Moscow, for example, launched a bitter attack against Protestant, Russian Orthodox, and Roman Catholic groups as soon as it was announced Dr. Geoffrey Fisher would meet with the

Pope. No less than six nations have turned against the Roman Church since then: Poland, Cuba, Hungary, Czechoslovakia, Haiti, and Congo. To turn the tide against the Communists and to hold the loyalty of its own people, the Roman Church, therefore, must seek to strengthen its own internal life and find allies outside its own circles in order to preserve its power-influence in the world. Through his much publicized Ecumenical Council the Pope hopes to achieve both of these goals, hence it is doubtlessly master strategy on the part of the Vatican Secretary of State to welcome the English Queen, who is crowned "Defender of the Faith," as an official visitor to the Pope, whom Catholics consider to be *Custos Fidei*, "Custodian of the Faith."

It is very doubtful, however, whether the Kremlin will tremble at the possible reunion of Christian churches which may be signified by the Queen's visit in Rome; rather is it more likely that the papal design is to enhance its own image throughout the world as the leading champion of Christian values over against communistic atheism. In this respect,

(Continued on page 32)

NOW! Lifetime Hospitalization



PAYS \$100 WEEKLY from FIRST DAY
NO WAITING PERIODS • NO MEDICAL EX

To the one American in four who does not drink, we are pleased and proud to offer the Gold Star Total Abstainers Hospitalization Policy, which will pay you \$100 a week in cash, from your first day in the hospital, and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's #3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Yet their insurance—UNTIL NOW—cost the same as yours. NOW with the Gold Star Plan, your rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers! Why should you help pay for the hospitalization of those who ruin their health by drink? Gold Star rewards you instead of penalizing you for not drinking!

Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered only to non-drinkers. With this policy, you receive \$100 a week in cash, from the first day and as long as you remain in the hospital! This money is paid to you in cash to be used for rent, food, hospital or doctor bills—anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how often you are sick. And the

Note! Gold Star fits in ideally with the Government Health Plan proposed for folks collecting Social Security! Yes, Gold Star was designed to go along perfectly with Blue Cross; with whatsoever other hospitalization you may already carry; with workmen's compensation; or with any new Federal Government Plan. Gold Star pays you in addition to any or all of these, to help take care of those hundred and one "extra" expenses.

Of course any Government Health Bill that may be passed will take up to two years to go into effect and will offer only partial coverage at best. But your Gold Star benefits are, and always will be, paid to you in full, to be used as you see fit!

Christian Leaders say —



DR. PAUL S. JAMES, Pastor, Manhattan Baptist Church, New York City:

"This hospitalization policy for non-drinkers appears to me to be excellent and I know of no other Company which makes such provisions for one's time of need. I am happy to give my personal endorsement to this program."



DR. LOUIS T. TALBOT, Chancellor, Bible Institute of Los Angeles:

"I am happy unreservedly to commend this unusual insurance coverage. I secured it for myself as soon as I learned of its unique provisions, superior to any otherwise available. I have unbounded confidence in the integrity and consecrated business ability of my good friend Arthur DeMoss with whom I have had happy association for a number of years."



DR. WALTER L. WILSON, greatly-used conference speaker:

"The program which has been initiated by my beloved friend, Arthur DeMoss, is a splendid one. He is a man of vision and integrity, and has undertaken a service which should prove to be a real blessing to large numbers of people. I am sure that the blessing of the Lord will be upon this effort, and I shall feel free to happily recommend it."

present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter the hospital—32,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember, once the doctor tells you it is *your* turn to enter the hospital, it's too late to buy coverage at any price.

The Gold Star Plan Makes It Easy!

With a Gold Star Total Abstainers Hospitalization Policy, you would receive \$100 per week (or \$14.29 daily) in cash, as long as you remain in the hospital, if your hospital stay is less than one week, you still collect at the rate of \$14.29 per day. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage, and will pay you directly, in addition to your present policy.

This wonderful, generous protection costs only \$4 a month for each adult, age 19 through 64, or \$40 for twelve full months. For each child under 19, the rate is just \$3 for a month's protection. And for each adult of age 65 through 100, the premium is only \$6 a month.

And, remember, with Gold Star, the NO-LIMIT Hospital Plan, there is no limit on how long you can stay in the hospital, *no limit* on the number of times you can collect (and the Company can never cancel your policy), and no limit on age!

Money-Back Guarantee

We'll mail your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your Christian friends or some trusted advisor. Make sure it provides *exactly* what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have *everything* to gain and nothing to lose!

Bank Reference: PEOPLES NATIONAL BANK

THE WORLD MUTUAL HEALTH AND ACCIDENT INSURANCE COMPANY

World Mutual has been operating since 1920, and has an unimpeachable record of honesty, service, and integrity. By special arrangement with DeMoss Associates, World Mutual has underwritten this Gold Star Total Abstainers Hospitalization Policy.

This plan offered exclusively by

DE MOSS ASSOCIATES, INC.
VALLEY FORGE, PENNA.

"Special Protection for Special People"

Coverage for Non-Drinkers ONLY!!

for **LIFE** to readers of **CHRISTIAN HERITAGE**
EXAMINATION • NO AGE LIMIT • NO SALESMEN

For Proof of Service and Reliability, Read these Letters:

Maude L. Armstrong, Los Angeles, California—"The check came today. Thanks so much. You indeed are very loyal. In my 81 years these are the first checks for illness I have ever drawn or ever needed, and I am more than satisfied. Thank you for your courtesy and promptness."

Miss Helen Griggs, Ceris, California—"Thank you very much for the check for \$_____, which I received for my recent surgery and twelve days in the hospital. I think your Gold Star policy is a very fine one and have recommended it to several of my friends. Thank you again."

Mr. Charles Summit, McKeesport, Pennsylvania—"I sure was very happy and very thankful for the way you handled my claim and for the check you mailed me. It was a blessing and will come in very nicely to help us out."

Nate Scharff, Dayton, Ohio—"Thanks so very much for your kindness in taking care of our claim in such a swift and satisfactory manner. I truly appreciate it."

Mildred H. Mayer, Elgin, Illinois—"Thank you for your prompt attention to my recent claim. This check will cover those items not covered by other hospitalization insurance."

Mrs. Marguerite Joslyn, Auburn, N. Y.,—"Thank you for my checks. The last one came today. I can truly say I am glad to recommend the Gold Star non-alcoholic policy to anyone. Even though my policy was only in effect since December 14th and I broke my leg in January, I have received full payment for the time I was in the Hospital."

Check these remarkable features:

- * Guaranteed renewable. (Only YOU can cancel)
- * Good in any lawfully operating hospital anywhere in the world!
- * Pays in addition to any other hospital insurance you may carry.
- * All benefits paid directly to you in cash!
- * All claim checks are sent out Airmail Special Delivery.
- * No health examination necessary.
- * No age limit.
- * Immediate coverage! Full benefits go into effect noon of the day your policy is issued.
- * No limit on the number of times you can collect.
- * Pays whether you are in the hospital for only a day or two, or for many weeks, months, or even years!
- * No policy fees or enrollment fees!
- * Ten-day unconditional money-back guarantee!

Only conditions not covered:

Pregnancy; any act of war; pre-existing conditions; or hospitalization caused by the use of alcoholic beverages or narcotics. Everything else IS covered!

HERE'S ALL YOU DO:

- 1 Fill out application at right.
- 2 Enclose in an envelope with your first payment.
- 3 Mail to DeMoss Associates, Valley Forge, Pa.

YOU WILL RECEIVE YOUR GOLD STAR POLICY PROMPTLY BY MAIL. NO SALESMAN WILL CALL.

ADDITIONAL BENEFITS

Pays \$2,000 cash for accidental death.

Pays \$2,000 cash for loss of one hand, one foot, sight of one eye.

Pays \$6,000 cash for loss of both eyes, or both hands, or both feet.

Pays double the above amounts (up to \$12,000) for specified travel accidents!

RUSH COUPON NOW! TO ASSURE YOUR PROTECTION

APPLICATION TO

214 0561

World Mutual Health & Accident Ins. Co. of Penna.

My name is _____

Street or RD # _____

City _____ State _____

Date of Birth: Month _____ Day _____ Year _____

My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1. _____	_____	_____	_____	_____
2. _____	_____	_____	_____	_____
3. _____	_____	_____	_____	_____
4. _____	_____	_____	_____	_____

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to the World Mutual Health and Accident Ins. Co. of Penna. for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: _____ Signed: X _____

HERE ARE THE LOW GOLD STAR RATES	IF YOU PAY MONTHLY	IF YOU PAY YEARLY
	Each adult age 19-64 pays → \$4.	\$40.
	Each adult age 65-100 pays → 6.	60.
	Each child age 18 and under pays → 3.	30.

SAVE TWO (2) MONTHS PREMIUM BY PAYING YEARLY!

I am enclosing the amount specified on the left for each person to be covered, with the understanding that I can return my policy within 10 days if I am not completely satisfied with it, and my entire premium will be promptly refunded.

MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO

DE MOSS ASSOCIATES

VALLEY FORGE PENNA.

The Director of Christ's Mission,
Stuart P. Garver,
is interviewed about their program
for former Roman Catholic priests.



A group of ex-priests pose for their picture before sharing dinner together at THE HOME.

How many Roman Catholic priests appeal to Christ's Mission for help each year?

Where do they come from?

Why did they leave the Roman Church?

Do they become staunch Protestants?

1. Q: *I understand that Christ's Mission is about 80 years old. Has assistance to Roman Catholic priests always been part of its program?*

A: Yes. Our founder, the Rev. James O'Connor, was himself an ordained priest who, after his conversion, sought to help other men desirous of leaving the priesthood. His favorite Scripture verse was, "When thou art converted, strengthen thy brethren."

2. Q: *Do you know how many priests you have helped during these 80 years?*

A: Our present files indicate we were in contact with somewhere between 50 and 75 priests each year.

3. Q: *Did all of those men actually come to Christ's Mission?*

A: Oh no. In fact, we do not always encourage them to do so since many of them live in far away places and would not measurably improve their situation by coming to the United States. Nor were we always prepared to take care of them. The Home is a rather new venture of faith as far as our Mission is concerned. In the early days, many of the men who came to the Mission had to live in boarding houses or sometimes found refuge in the home of a Protestant pastor.

4. Q: *But how do you find these men?*

A: We don't. They generally discover us through

These and related questions were asked by Estelle Lincoln, a Sunday School teacher and missionary leader in the White Oak Ridge Chapel, Short Hills, N. J. For the benefit of our many readers who have asked for information on this phase of our work we gladly report this interview in full.

contact with a Protestant missionary, by reading our CHRISTIAN HERITAGE magazine, or perhaps through some reference to Christ's Mission in news reports.

5. Q: *You say they hear of you through missionaries. Do you mean missionaries in other lands? How are such contacts made?*

A: When a priest becomes disillusioned, he will take the initiative. Many, though by no means all, will seek an interview with a Protestant missionary. Most missionaries working in Catholic-dominated countries know of Christ's Mission.

6. Q: *Is it possible to follow up these priests effectively at such distances?*

A: Yes, we carry on a very extensive and fruitful correspondence with these men all over the world—some while still living in a remote monastery, others while lecturing in a seminary, and some while doing missionary work in a tiny mountain village. This folder of correspondence here upon my desk, for example, contains letters from India, Spain, France, Belgium, Paraguay, Peru, Colombia, Brazil, Canada, and the United States.

7. Q: *Do you try to get them to leave the priesthood?*

A: No. We simply offer to help them once they decide to leave of their own free will.

8. Q: *What reasons do they give for wanting to leave the priestly office?*

A: The reasons are as varied as the individuals are different. Some want to get married or they have serious misunderstandings with their superiors or they have had problems with alcohol or with some other besetting sin. Some are sick in body and mind and imagine if they can escape from their priestly vows all their suffering would cease.

9. Q: *Do they ever leave the priesthood for purely theological reasons?*

A: Yes, but very often this is not the reason that they divulge to us immediately. It is a rare thing for any man to arrive at Christ's Mission with all of his theological questions answered satisfactorily. Leaving the priesthood is a very difficult step and may mean months of agonizing soul struggle before and after one makes his final decision. However, every man's fundamental need is theological. That is, he must be conscious of union with God through faith in the Lord Jesus Christ. This conscious union with Christ must bring to him a satisfying peace with God in a fruitful life of genuine holiness before the Roman Catholic priest is convinced that Protestants have anything more to offer him than he received from the rigorous disciplines of his priestly orders.

10. Q: *What Roman Catholic doctrines trouble these men most?*

A: I suppose it is the doctrine of sanctification or the Church's teaching on how one lives a holy life. These men profess that the rigorous disciplines of the Church do not really produce holiness of heart but lead only to a frustrating sense of sin and failure. A chief complaint is: "Life under canon law has all the love of Christ squeezed out of it."

Of course, some men struggle with other doctrines such as papal infallibility, purgatory, immaculate conception of Mary, the doctrine of transubstantiation and the validity of confession.

11. Q: *Do many of the former priests find Christ as their Lord and Savior after coming to Christ's Mission?*

A: Yes, but the experience of each man may be quite different. Some have come to us lacking any assurance of salvation, whereas, others appear to have faith for the forgiveness of their sins but have never learned to exercise their faith for conquering the sins of the flesh.



Two former Catholic priests enjoy the quiet seclusion of THE HOME to pursue their study of the Word of God.

In other words, they are at various stages of spiritual experience and possess different degrees of spiritual understanding. While living at the Home, they find the seclusion and help necessary to search the Word of God for an answer to their needs.

12. Q: *You mention the Home. How long do they stay there?*

A: As a general rule, they are our guests for only a few weeks but many remain several months depending, of course, upon their particular needs.

13. Q: *How does the Mission seek to help these men while they are at the Home?*

A: We provide them with comfortable living quarters, all their meals, and, if necessary, all of their clothing. In addition, we look after their medical needs (each man receives a complete medical check up) and see to it that they have a monthly allowance to care for their personal needs.

14. Q: *I have read of your rehabilitation program for ex-priests. What does this mean?*

A: This is an attempt to meet the vocational needs of these men. We care for their spiritual and physical needs by providing them as home-like an atmosphere as possible, and we counsel with them concerning doctrinal problems. They also have economic needs. All of these needs we try to meet by means of our rehabilitation program.

15. Q: *That sounds businesslike. Could you be a bit more specific?*

A: Some of the men, before leaving the priesthood, determine what kind of work they intend to pursue. Others are not so sure but have certain leanings toward a particular type of employment. After several personal conferences with these men, we suggest that they take a series of aptitude tests to determine the

type of work in which they may have good prospects for success. Several of the industrial firms in the Metropolitan area assist us in administering these tests and frequently find employment for the men in the various kinds of work indicated by the results of their examination. If they need particular training for this type of work, Christ's Mission endeavors to see that they secure this training and in many cases assumes all financial responsibility for whatever schooling they may require.

16. Q: *Then not every priest becomes a Protestant minister?*

A: No. In fact, we do not encourage them to enter the ministry until it is reasonably certain that the Lord, Himself, has called them into this particular type of work. Some of the men are so completely disillusioned by their experience in the priesthood that they have very little inclination to do the work of a Christian minister. However, if a man does want to enter the Protestant ministry, we then arrange for him to visit some of the Protestant seminaries and make a choice of the denomination he would like to enter. After counsel with denominational leaders, we generally send them to a seminary and support them financially until the time of their ordination.

17. Q: *Is it true that all the men who come to Christ's Mission are fully ordained Roman Catholic priests?*

A: No. Sometimes, as I have already indicated, they leave the seminary before they are ordained. Perhaps they have been dissatisfied with the scholastic theology of the Church or have come to seriously question the doctrines of the Church and, therefore, leave before taking any vows upon themselves at all. In such cases, they may appeal to us for advice regarding the seminary they should attend in order to become Protestant ministers. We advise them and, upon occasion, have enrolled them in some Protestant school. Other men have only reached the stage of deacon in the Church or they have become monks but not full-fledged priests. Nevertheless, we feel obliged to help any man who appeals to us once we are convinced of his sincerity and genuine need.

18. Q: *How do you determine the needs of these men?*

A: Upon receipt of a request for help we generally reply in an encouraging manner and suggest that they return to us an information sheet which inquires as to their birth, their schooling, their ordination, and their present status within the Church, etc. This information is carefully checked with the official roster of the Roman Catholic hierarchy. We also make ad-



"Come let us reason together" — Isaiah 1:18

ditional inquiries as to the moral reputation of these men and any other pertinent facts about them which would enable us to determine the reasons for which they left the Church. Only upon rare occasions have we been mistaken in our diagnosis of these men and their needs, but occasionally we have found impostors among those who apply for assistance.

19. Q: *Do these former priests become stable members of the Protestant church or are they likely to return to the Roman Church years after they have left?*

A: Great pressures are brought to bear upon these men once they leave the Church. Sometimes their families, their friends, or their associates still in the priesthood will plead with them to reverse their decision and come back into the fold. Sometimes they will receive threatening letters in order to persuade them that, unless they do return, a brother in the priesthood or a sister in some Convent will suffer as a result of their deflection. Love for their family and their friends is so great, rather than cause any member of the family to suffer, they will go back into the priesthood, even though this means living in obscurity because of the assumed enormity of their sin. By and large, however, when a man is truly born again, he becomes very staunch in his faith and remains true to the Lord Jesus Christ.

20. Q: *What action does the Roman Church take when it discovers one of the priests has come to Christ's Mission?*

A: It may surprise you to learn that it does very little in most cases. Mr. ———, for example, was a Jesuit priest, and, in accord with canon law, he received only three letters from his superiors stating that he must return or be automatically excommunicated. Other men have received friendly letters from their former superiors promising full restoration to their priestly office provided they leave their wife and children forever. It is not unusual, however, for the parents of these men to ask their bishop to make some special appeal to their

(Continued on page 32)



Surge of Catholic Action

by Francis J. Kieda

As the Second Vatican Council looms closer, more emphasis is being placed on the active participation of the laity in spreading the doctrines and practices of the Church of Rome among their non-Catholic neighbors and friends. The movement is sometimes called Catholic Action. More recently it has been referred to as the Lay Apostolate.

Significance of Catholic Action

Catholic Action, to be officially recognized by the Church, must stem from membership in one or more authorized Roman Catholic Action associations. A Catholic who is active in this respect is regarded as a "mandated Catholic," for he has received a commission to play an active role in aiding the hierarchy to forward its mission.

As Pope Pius XI defines it, Catholic Action is "the participation of the laity in the Hierarchical Apostolate of the Church." This Pope inspired the lay movement personally when he said that those who attack "Catholic Action" strike at the Pope. The Pontiff further stated that when political rulers themselves go beyond their rights, and invade both the moral and religious sphere, the Church is bound to defend her moral and religious principles.

The object of Roman Catholic lay activity, then, is to obtain the coordinated co-operation of the Catholic people in union with and under the direction of the Bishops for the defense of religious and moral principles, and for the development of a

pragmatic or useful crusade outside and above all political parties and movements.¹

Purportedly, Catholic Action is a purely religious movement, "calling on all Catholics actively to put their principles into practice," according to one view.² Pope Pius XII frequently referred to the definition of his predecessor, using also the word "collaboration," which stresses the essential character of the apostolate demanded of the laity.

To secure a precise idea of Catholic Action, it is necessary to understand what the hierarchical apostolate of the Roman Church involves. According to the Rev. Curley,³ the apostolate of the hierarchy "is that magnificent complex of teaching, sanctifying and governing functions confided by Our Savior, Jesus Christ, to His Church, so that she might strive efficaciously to save the souls of men by continuing through all time and space His wonderful work of redemption. The first and the direct trustees of these powers were the Apostles and they, by Divine command, transmitted them to their successors, the Popes and Bishops of the Church.

"It should be clear that no one can participate in any manner in these powers without a mandate. Therefore, in order to produce Catholic Action, properly so-called, the laity absolutely must belong to the organizations which have received an explicit mandate to this effect from their bishop.

"Under such auspices, there is practically no limit to the work which Catholic Action can perform for the

glory of God and the salvation of mankind."

The basis of the lay apostolate according to Roman Catholic teaching, is the double character of baptism and confirmation, as they exert an effect upon every Catholic. Pius XI declared, "Their baptism imposes on all Christians the duty of the Apostolate, for it makes them members of the Church, that is to say, of the Mystical Body of Christ." Confirmation, on the other hand, makes a Catholic a soldier of Christ, not only to defend Him but to aid in the promotion of His kingdom and spread His conquests.

Two Major Divisions of the Lay Apostolate

According to Donald J. Thorman⁴ the lay apostolate is made up of at least two major divisions. "One is to assist the clergy, particularly in times like these to do the clergy's job, that is, to help seek out the lost sheep, to assist in religious education and all the other jobs which are normally the primary concern of the clergy." He indicates another immense area "that will always be the primary and major domain of the lay apostolate," namely *social, economic and political life*."

Thorman cites the following recent utterance of Richard Cardinal Cushing in this regard: "The work of the laity is not to usurp or intrude upon the proper work of the Religious, but to reorient the temporal affairs of society toward Christ, to concentrate on marriage, business, housing, *politics*, and the rest."

Pope Pius XII in addressing the Second World Congress of the Laity in 1957 stated: "The *consecratio mundi* (consecration of the world) is essentially the work of the laymen themselves, of men who are intimately a part of economic and social life and who participate in the government and in legislative assemblies. In the same way, only the workers can establish the Catholic cells which

¹Rumble and Carty, *Radio Replies*, Vol. 2, St. Paul, Minnesota, 1940, p. 301, no. 1237.

²Op. cit., l.c., no. 1240.

³Curley, Charles E., "The Church and Catholic Action," *The Tablet*, New York, September 10, 1960.

⁴Thorman, Donald J., "The Role of the Layman," in *Our Sunday Visitor*, July 17, 1960, p. 9.

must be created among workers in every factory and bring back to the Church those who have strayed from her.

"In this matter ecclesiastical authorities should . . . entrust the layman with tasks that he can perform as well or even better than the priest, and allow him to act freely and exercise personal responsibility within the limits set for his work or demanded by the common welfare of the Church." (Quoted in *Our Sunday Visitor*, July 17, 1960, by Donald J. Thorman.)

To sum it all up briefly, the main scope of the lay apostolate is to re-invigorate Catholic life, by teaching, by example, and by taking an active part in the society in which each Catholic lives: in business, in labor, in professional associations, in youth work, in civic and educational groups, and in *political parties*, the ultimate goal being to make their society Catholic in spirit at least.

Lay Apostolate Associations

Currently many Church groups are launching campaigns to increase the membership and activity of the so-called lay apostolate. In this respect an impetus was given by the present Pope when he instituted the "Papal Volunteers." (See article in *CHRISTIAN HERITAGE*, November, 1960, entitled "Roman Catholic Missions in Latin America," p. 21.) The Catholic Extension Society (with headquarters in Chicago, Illinois) followed suit and organized a similar unit, the "Extension Volunteers," patterning its program on that of the Papal Volunteers for Latin America. The Papal Volunteers, who will also be laymen, are to initiate their activity in Latin America about the same time that the first Extension Volunteers start service in United States mission areas.

The Extension Society was incorporated in 1905 to furnish financial aid to United States' home missions. Since then it has disbursed \$50 million.

In April, 1960, the Extension Society in co-operation with the Chicago Catholic Action Federations began a six-month survey of lay mission needs and opportunities in thirty-six United States dioceses. This survey produced a list of "several hun-

READY TO GO

Praising the diversity and strength of the nation's private organizations and institutions as "one of the greatest resources of a free society," President Kennedy said that the government will make available trained Peace Corps candidates and financial assistance to private groups carrying out projects approved by the Peace Corps.

There are at least 10 Catholic U. S. lay missionary groups sending or planning to send volunteers overseas. They are the International Catholic Auxiliaries, Evanston, Ill.; the Grail Institute for Overseas Service, Brooklyn, New York; the Lay Mission Helpers Association, Los Angeles; the Association for International Development, Paterson, N. J.; the Young Christian Workers Extension Workers Program, Chicago; the Women Volunteers Association, Washington, D. C.; the Regis College Lay Apostolate, Weston, Mass.; the Volunteer Teachers Mission Service, Killeen, Tex.; and Mission Doctors, Los Angeles.

An overall group, operated by the Catholic bishops and working with all these groups, the Papal Volunteers for Latin America, has a program under way and will have volunteers in the field by fall.

The Register, March 12, 1961

dred detailed requests for lay missionaries to serve in many different roles." Some requests were for:

- Catechists and Spanish-speaking religious census workers in Arizona, and a doctor to serve Navajo Indians.

- Women teachers for neglected Mexican children in California.

- Grade and high school teachers for Catholic schools in Mississippi.

- Youth workers, teachers and maintenance men in Texas.

- Men with Newman Club experience in Idaho.

- Secretarial and nursing personnel in South Dakota.

The Extension Volunteers' program will recruit single persons and married couples from 21 to 55 years of age. Outside this age group, applicants will be accepted under special circumstances. Applicants are to be carefully screened and required to enroll for part-time training. After final approval, each applicant will sign a contract for "a clearly specified term of service under definite conditions." Some home mission volunteers are expected to go on to longer terms of service with the Papal Volunteers in Latin America.

Another society which has recently started a drive for members is the Propagation of Faith. In some dioceses an all-out effort is being made to enroll all the laymen in this pontifical missionary-aid association. The

Grail is an international lay apostolate institute of women under 30 years of age, who possess some professional or technical skill for duty in foreign missions. The training period lasts 15 months. Their program is to foster Catholic ideals and action in education, the professions, and in public and family life.

After three years of missionary training, the International Catholic Auxiliaries (headquarters Evanston, Illinois) sends young women, some for five years and many for life, to the Missions.

Lay Mission-Helpers Association (Los Angeles, California) is composed of single men and single women, and couples on assignments of at least three years' duration. Their training period embraces 600 hours on week-ends for more than a year.

The Association for International Development (Paterson, New Jersey) stresses the social apostolate. More than fifty single men and married couples are now overseas, following at least nine months of training. They do not engage in direct proselytizing, but work for the reconstruction of the social order in underdeveloped countries according to the social doctrine of the Church.

The Holy Name Society, a men's organization, was founded about 700 years ago for the extirpation of the Albigensians. Today they publish news-letters about the practices of

the Church of Rome. They inform parishioners how to dress (one newsletter warned that a daisy or a Kleenex did not fill St. Paul's requirements about women covering their heads); answer religious questions submitted to the pastor; warn about local dangers—such as an attractive-looking set of "great books" being sold, but which happened to include several volumes on the Index . . . (See *Our Sunday Visitor*, December 11, 1960). Military installations are organizing more and more Holy Name units. Holy Name Men enter into every possible realm of activity, be it parochial, civic or social. Formerly, they held processions within the Church. Today, to impress their evangelical Christian friends, these processions and even parades are held outside, starting perhaps a block away from the Church.

The National Newman Club Federation has established a lay missionary clearing house of information and services, designed to provide interested Catholic students at non-Catholic colleges with information on lay missionary programs. One of the plans of the so-called Newman mission calls for publicizing the need for laymen to serve in mission areas and to help prepare candidates by making suggestions for training. A committee from the University of Southwestern Louisiana was entrusted with the task of establishing the clearing house.

Women Volunteers for Africa (Washington, D. C.) is an organization founded two years ago by the White Sisters. They have five or more nurses in Uganda and four in Nyasaland. They require 10 months' training and a promise to dedicate three years of service to the African missions.

Very intensive work is being done by the Legion of Mary, which is quite active in various parts of the country to bring non-Catholics into the Roman Catholic pale. At Williston Park, Long Island, New York, for instance, they have gained fourteen converts during the past year. Their plan is to invite non-Catholics to a day of recollection, held on Sundays during which time inquiry forums are conducted. Inquiry classes are then formed. Non-Catholics are visited at their homes and invited to

attend. Entire areas are canvassed door-to-door to deliver printed invitations and ascertain where non-Catholics are living. Follow-up teams visit the non-Catholics to explain the purpose of the hour of recollection and extend the parish's invitation personally. In addition, signs and posters announcing the hour are displayed prominently outside the Church and in local stores. Other societies of the parish have been asked to help the Legion of Mary in their work. They intend to visit every non-Catholic in the parish within the space of the next two years.

Another organization involved in the lay apostolate is the Knights of Columbus. Although not strictly an ecclesiastical association set up according to regulations of the Code of Canon Law, but a secret society within the Church, the Knights do a tremendous amount of proselytizing among non-Catholics, especially through their advertisements published in the leading newspapers and magazines of the nation.

There are many other associations, especially within the ranks of the National Catholic Welfare Conference, which are actively engaged in the lay apostolate. This subject will be taken up in a special article.

The purpose of Catholic Action everywhere is to convert the whole world to Roman Catholicism. This is evident from the writings of various clergymen within the Catholic Church. Rev. Wendell declares: "Catholic Action along with the Church has as its ultimate aim the establishment of Christ's Kingdom on earth."⁵ However, he indicates that Catholic Action must operate "along Papal lines . . . as expressed particularly in Papal documents."⁶

According to Monsignor Civardi, "Catholic Action . . . intends to reconstitute the 'Christian State' in all its elements and to do this by actuating Catholic principles in all sections of social life."⁷ The patently implied purpose, then, is to restore the Roman Catholic Church as the State religion of all the nations of the earth.

Rev. Joseph E. Haley, C.S.C. (Congregation of the Holy Cross), of Notre Dame University, South Bend, Indiana, speaking at the triennial

meeting of the Conference On The Life of Total Dedication in the World, an organization of secular institutes, enumerated the various spheres in which institute members could carry on a fruitful apostolate, to wit, family life, education, industry, *government*, scientific fields, the professions, and *labor unions*.⁸ The religious, social, civic, etc., aim is never dissociated from the political scope.

In an article published in *The Tablet*, the Rev. Curley had this to say: "Catholic Action should never be looked upon as something political. Let's come right out and say it. Voting is not a matter of Catholic Action because our bishops would never dream of dictating our choice in such matters."⁹ Recent events in Puerto Rico have given the lie to this statement.

In the United States, Catholic Action is considered as one of the most effective pressure organizations as well as a powerful propaganda medium. The Rev. James M. Gillis once wrote: "We must convert the world of *politics, economics, sociology, business, entertainment, labor and management, Congress, the Department of State and the Executive branch of our government* . . ."¹⁰

The Catholic Action movement has become a potent force for censorship, suppression, boycotts, pressure campaigns, and bigoted activity. A few examples will suffice to demonstrate this.

In St. Cloud, Minnesota, a priest and a local Catholic literary group used to decide what books Catholics and non-Catholics may read in St. Cloud. Not long ago, of 250 books which they examined only 23 were approved and may be sold and distributed in St. Cloud.

In March, 1957 Roman Catholic leaders in Augusta, Maine threatened to "dump" 900 parochial school pupils if their demands for public funds

⁵Wendell, Rev. Francis N., *The Formation of the Lay Apostle*, New York, 1943, p. 57.

⁶Op. cit., loc. cit., p. 58.

⁷Civardi, Msgr. Luigi, *A Manual of Catholic Action*, New York, 1936, p. 21.

⁸*The Register*, Denver, Colorado, February 12, 1961.

⁹*The Tablet*, Brooklyn, New York, September 10, 1960.

¹⁰As quoted in *Catholic Action U.S.A.*, a reprint from the *Independent*, p. 2.

were not met. Ruled out by the courts, they sought passage of an enactment in the State Legislature. When this did not succeed, a boycott of a dairy business belonging to the sons of Senator Charles D. Hillman was organized. Hillman had cast the tie-breaking vote against the Catholic subsidy. The business was ruined and Mr. Hillman's sons had to sell out.

On December 21, 1956, WGN-TV in Chicago was scheduled to show the film *Martin Luther*. Catholic Action leaders organized a "bigot blitz" of telephone calls demanding that the film be canceled. The management of the station, intimidated, canceled the showing. The film was driven from TV not because it was obscene but because it contained ideas contrary to Roman Catholic teaching.¹¹

A clerical censorship bill drafted by Catholic Action has been passed in the Pennsylvania legislature by Monsignor Martin Lohmuller, providing for a movie censorship board of three members whose majority vote of two will exercise absolute dictatorship in regard to films in Pennsylvania. The bill was signed into law by Catholic Governor David L. Lawrence.

It was in September 1959, when Msgr. Lohmuller told a group of Democratic politicians, including the Governor, what Cardinal O'Hara desired. When Msgr. Lohmuller was asked why the Church was not trying to censor TV and printed materials as well as movies, he responded: "We will come to them later."¹²

These are but a few instances given to show what ulterior aims are pursued by Catholic Actionists throughout the nation. Vigilance and alertness are necessary today more than ever on the part of evangelical Christians, in order that their precious liberties may not be curtailed. As Glenn L. Archer has recently so aptly declared: "We need a leadership that is not afraid to stand publicly for religious freedom and will publicly denounce religious bigotry and oppression. . . ."¹³

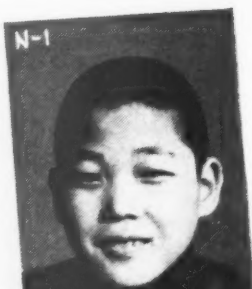
¹¹Church and State Digest, Vol. 1, No. 1.

¹²Loc. cit.

¹³Archer, Glenn, "Protestants Unashamed," Washington, D. C.

Which One Will You Sponsor?

NEEDY KOREAN ORPHANS APPEAL FOR
"MOMMIES AND DADDIES" IN U.S., CANADA AND EVERYWHERE



For only \$8.00 a month — just 26 pennies a day — you can bring loving Christian care, as well as school tuition which is not free in Korea, to one of these. Invite a friend to share a sponsorship with you — only \$4.00 each a month — or interest your Sunday School, Bible Class, Ladies Society, Youth Group, etc.

Mother Starved — Tae Bok Was Saved

Number N-1 above is Jo Tae Bok. Two years after his birth the Communists killed his father who was a government employee. His mother managed to keep him alive by begging. Finally without employment or food, she died of starvation. For 10 months Tae Bok wandered about, crying, begging for food, sleeping under bridges or in doorways.

But God heard his cries. Last Christmas eve he was brought to our Chinju Christian Orphanage. Now he has loving care, has been advanced to 4th grade and grows stronger each day.

"A Little Child Shall Lead Them"

Number N-5 is Bak Jung Yup. This now happy, smiling little girl lost both parents. Her father died when she was only eight months old. When less than four, her mother also died. For the next ten months she lived by begging from door to door. Finally another child in our Mercy and Love Orphanage led her to the Home where she is lovingly cared for. A soldier sponsored her for a while, but was unable to continue. Now she is waiting for a new sponsor. She is doing well in the 5th grade. Won't you "adopt" her?

It would break your heart to see the desperation and want of Korean orphans wandering the streets of towns and cities, homeless and hungry. Be one of the many sponsors needed to help us get them off the streets and into our Homes and bring them up as Christian leaders of the future.



Over 8,000 orphans, children of lepers and war widows, are being cared for by the ESEA. More than 9 million meals are served each year. Many more children are in desperate need, ragged and forsaken. Help us expand our 95 Homes. Each one is a Christian institution. All Staff and Board members are earnest Bible-believing Christians. Will you lend your aid so that we may take many more children off the streets and into our Homes? Sponsors find the relationship with their children a THRILLING experience.

THE EVERETT SWANSON EVANGELISTIC ASSOCIATION, INC.
4848 North Leonard Drive • Dept. HE-5 • Chicago 31, Illinois

CLIP AND MAIL TODAY

- ☐ YES I want to sponsor an orphan for one year. My choice is Number If this child has already been "adopted," I agree to support another whom you will select. With God's help I will send \$8.00 a month to your office. Please let me have my child's name, picture, address and story. I understand I may continue as long as I wish. Enclosed is support for ☐ first month, ☐ one year. SEND FULL PARTICULARS.
- ☐ I cannot "adopt" a child but want to help by giving \$
- ☐ Please send me further information.

Name
Address
City Zone State
Gifts of any amount are welcome. All gifts and sponsorings are income tax deductible.

The Everett Swanson Evangelistic Association, Inc.
AN INTERDENOMINATIONAL NON-PROFIT CORPORATION
Dept. HE-5, 4848 No. Leonard Dr., Chicago 31, Ill.
Tel. GLadstone 6-6181

BOYS TOWN

U.S.A.

by Dr. George S. Bancroft

When I identify my home town as Omaha, Nebraska, I can almost be certain to be greeted with the comment: "O sure, that's Boys Town. I send them a few shekels each year." This from Protestants and Jews as well as Roman Catholics usually constrains me to point out that Boys Town is not the chief city of Nebraska. Neither is Omaha a suburb of Boys Town.

I suspect that three things are mainly responsible for the fact that so many people give financial support to this Roman Catholic enterprise: (1) This institution has employed superb professional fund raising talent which has been more effective in angling for dollars than any similar organization in the nation. The clincher is a picture, which now appears on most Boys Town's promotional literature, showing a smiling boy in jeans and zipped-up sweater carrying on his back a younger lad. The caption underneath is: "He ain't heavy, Father, he's m' brother!" This alone has been worth many millions of dollars. (2) The movie "Boys Town" and the later film "Men of Boys Town," which brought the institution to the attention of American citizens everywhere. (3) A highly effective department of public relations, which has arranged national and world choir tours, news stories, etc.

Reliable sources have informed me that Boys Town now has moved far away from its humble beginning of 1917 with its five boys and a \$90 debt to ownership of 1,500 acres of the best farm land, 750 of which are under cultivation; 50 buildings, with the finest modern equipment; a field house, which is superior to those on the grounds of Omaha University

and the University of Nebraska; and an income above its current needs so that it is able to put away "substantial" trust funds.

Boys Town literature emphasizes that among its 900 residents are boys of all religious creeds. Another emphasis is that a Protestant worship service is conducted at the same hour as the Roman Catholic service. This is true, but worship is conducted under quite different conditions. Until recently Protestant boys met in one of the dormitories for their service. They now have a chapel in the field house. Roman Catholic boys meet in the ornate and beautifully designed Dowd Memorial Chapel in the heart of "Town."

Protestant boys do not go to public schools but attend the Town's parochial school with Roman Catholics in their religious garb as teachers. A person who was closely associated with the life of Boys Town for many years has told me that in the educational process there are many subtle pressures brought to bear upon the Protestant residents.

None of this is for the purpose of discrediting the humanitarian work started by Father Flanagan 43 years ago, but to point out that, because of its basic philosophy (that it and it alone is the Church), the Roman Catholic Church is not qualified to minister to Protestant boys in a non-sectarian manner.

One cannot but wonder if the hundreds of thousands of Protestants who contribute funds each year to the support of this Roman Catholic home for boys realize that in the same city there are two Protestant-sponsored institutions for homeless children. Neither of these is as large as

Boys Town nor as old in terms of service.

The Omaha Home for Boys was incorporated in 1920 and began operation in a large residence a few blocks from the first location of Father Flanagan's Home. After two relocations, this home came to its present 70-acre site at 52nd and Ames Streets, Omaha.

The 92 boys in the Omaha Home for Boys are housed in cottages with other boys of their age and intellectual development. In addition to the residence site, a farm, received as a gift from the Bob C. Cooper family, produces much of the food for the institution. All the boys attend the public schools of Omaha. Many of them attend the Benson and Covenant Presbyterian Churches, which are near the Home, and the Mount View Presbyterian Church, which is near the Cooper Memorial Farm.

The chairman of the Board of Directors, Mr. Wray S. Scott, businessman and philanthropist, who is a member of the First Presbyterian Church, Omaha, points to the fact that during its relatively short existence this institution has been a home for more than 1,500 boys who have "been housed, fed, educated, and I hope inspired to be good citizens . . ."

The Protestant ministry to girls is of much more recent date. The Uta Halee Home (Indian for "On the Sunny Side") is the child of the Omaha Council of United Church Women. For some years before 1950 these Protestant women had paid the salary of a juvenile court welfare worker. It was brought to their at-

Dr. George S. Bancroft is executive of the Synod of Nebraska of the United Presbyterian Church in the U. S. A.

tention in 1950 that there were just two places where neglected girls could be placed by that court: The Good Shepherd Convent, a Roman Catholic organization supported by a Belgian Order of Nuns, and the State Girls' Training School of Geneva, Nebraska.

These church women, acting largely on faith, purchased a large country home on the northwest periphery of Omaha along with seven acres of land and began a ministry to Protestant girls who did not possess normal home advantages. In eight years the property was debt free. In 1958 the capacity of the Home was increased from 12 to 24 by the purchase of 11 more acres and the erection of an attractive ranch style home as a second "cottage."

The residents range in age from 12 to 18 and remain until they graduate from high school or are placed in jobs. They attend the public schools, go to the Florence Presbyterian Church in the community, share in school activities, date, and have all of the normal privileges of a member of any family.

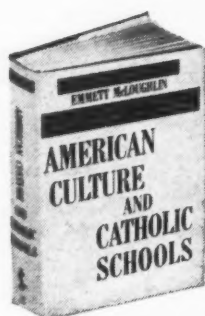
I asked Miss Lucy Harte, chairwoman of the Board of Directors, what she felt was the most significant contribution of the Uta Halee Home. This retired public school teacher, who is a member of the Dundee Presbyterian Church, replied that she felt it was to be found in the "sympathetic and understanding atmosphere permeated with Christian influence which the home provides for these neglected girls who have never known any of this." Uta Halee provides the care, love, and encouragement necessary for the full development of their personalities.

When Presbyterians say to me, "I never fail to send an annual contribution to Boys Town," I can't help but wonder what they really know about Boys Town and what they know about the Protestant ministry to adolescents in Omaha.

—Used by permission of *Monday Morning*
a magazine for Presbyterian Ministers

MENTION Christian Heritage
to our advertisers.

AMERICAN CULTURE AND CATHOLIC SCHOOLS



by **EMMETT McLOUGHLIN**

author of the best-selling autobiography, **PEOPLE'S PADRE**

The former Franciscan Priest who left the Catholic Church to serve God in the slums discusses issues vital to every American

- why the Bible is not taught in Catholic schools
- how parochial schools are exempt from state control
- how Catholic schools train the "shock troops" or "Church militant"
- the conflicts between the papal teachings and American democratic ideals
- infringements on the principle of separation of church and state
- Catholic Church influence on American public schools
- the sources of Catholic power in American politics and the Church's influence on Catholic officeholders

\$4.95

Order your copy today. Use the coupon below.

Lyle Stuart, publisher, Dept. CH-1
225 Lafayette Street / New York 12, N. Y.

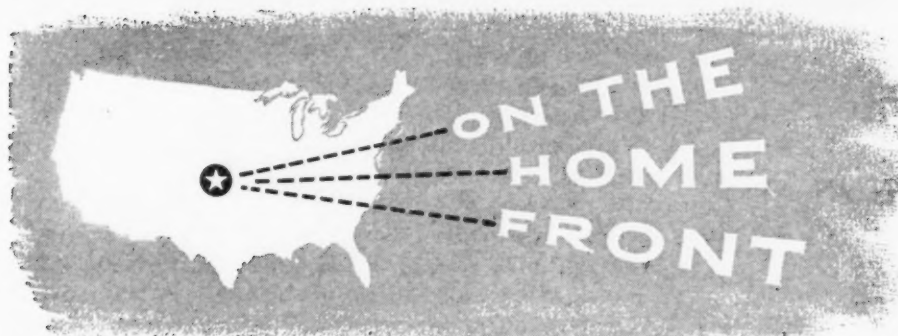
Please rush to me copies of **AMERICAN CULTURE AND CATHOLIC SCHOOLS** by Emmett McLoughlin
@ \$4.95. I enclose payment in the amount of \$

My name

Address

City Zone State

CHRISTIAN HERITAGE



SPANISH PRIEST PLEADS FOR PRAYER

Our representative in Spain sent us the following paragraph from a letter he received from a Roman Catholic priest to whom he had sent some Evangelical literature.

"Do not think from these lines that I have been converted. Six years of crisis have left me in a state of advanced ideologies until I feel like an atheist, and have begun to think that God, if not impossible, is at least unnecessary in explaining life, the world and history. I want to become sincerely 'converted,' as my life in the Catholic clergy has been nothing but an enormous mountain of sins. I commend myself with all my heart to your prayers and those of your evangelical community in order that the Lord may enlighten me. I, for my part, will study with all sincerity, for one hour at least each day, the Word of God (a thing which I had almost abandoned). God has given me a very great tenacity, and I promise you that by His grace, if I am converted to the evangelical faith, I shall strive boldly to be a model for this community which I have begun to carry in my heart.

Dear Mr. Vila, you have been called by the Lord to be a great missionary of the Gospel. Do not forget your friend in Jesus."

HOMES FOR EX-PRIESTS

Christ's Mission is nearly 80 years old and has been known around the world for its ministry to former Roman Catholic priests. Missionaries from widely scattered points of the globe have turned to us for help in their contacts with priests who desired to leave the Roman Church and start a new life in Protestant circles. We always thank God for the cordial relations we enjoy with Mission Societies and are humbled by the confidence missionary leaders have placed in our ministry. This relationship continues to be the strength of our work both at home and abroad.

That the work of Christ's Mission has been unique in this respect is well known. Few, if any other missionary society, have undertaken this difficult and highly specialized type of work. But recent inquiries, plus many rumors, indicate others intend to launch financial campaigns for the opening of "Homes for ex-priests." With some of these Christ's Mission enjoys the happiest collaboration and, whenever possible, has sought to encourage and strengthen the work of these reputable missionary organizations. We pray that any such programs may be kept free of the selfish ambitious schemes of men and fulfill all the good pleasure of our Lord and Savior, "Who would have all men come to repentance and the acknowledgment of the truth."

The following letter from a well-known Christian missionary in the West Indies makes the importance of the above paragraph very clear: "We received a letter from a friend in Canada asking if we knew Rev. R. who was being stoned and persecuted for his faith. This immediately caused suspicion since this is a small island, and our bookshop is visited by all the evangelicals and we had never seen this man nor had we or anyone else ever heard of such an incident. I then began to ask different ones if they knew him and found out that many individuals had been contacted by him both in the island and outside. His story has varied accordingly; sometimes he is a Roman Catholic priest, sometimes an Anglican, Baptist, etc., but always the tracks he has left have been questionable, such as living in houses under false pretences, leaving bills unpaid and according to the word of a security officer here, he is also a homosexual. . . . Before seeking aid for such a person, I would suggest that you get the recommendation of some neutral evangelical group. . . . you should do all in your power to warn those who might be approached in the future. It is serious enough that he has probably fleeced individuals and organizations already without allowing him to go on to spoil it for those who may have a legitimate need.

"I hope this letter has been of some assistance, and if I can be of any further help, do not hesitate to write."



Evangelical Confederation of Colombia

There are 429 organized churches in Colombia. Religious services are conducted with regularity in an additional 1,188 unorganized congregations and preaching points. To serve the Protestant community there are 192 ordained ministers (of whom 113 are Colombians), as well as 58 licensed preachers and a greater number of lay evangelists.

Protestant church members numbering 7,908 in 1948 increased 51 per cent by 1953 to 11,958. Mr. Frederick P. Goff, who assisted in compiling data for the census, notes that the 1960 count includes for the first time the 871 Baptists and 239 Adventists of San Andrés and Providencia, Colombian Islands off the coast of Honduras.

Membership figures do not include the children of Protestants other than those over 12 years who have made a voluntary profession of faith in Jesus Christ, or, as in the Lutheran Church, have been confirmed. Requirements for membership are strict and demand of the candidate a high moral standard as well as a protracted period of instruction.

Average attendance at the principal weekly service is 70,000. Catechumens in all Colombia number 3,966. Of the 33,156 church members, 2,500 are foreigners. The largest congregation, with 900 persons in Sunday services, is the Four-Square Evangelical Church in Barrancabermeja (Santander Department).

— CEDEC

Roman Catholic Increases in Africa

Reports from Vatican City indicate that the Church of Rome has made giant strides in its expansion program. The Catholic population in African missions dependent on the Sacred Congregation for the Propagation of the Faith increased from 4,500,000 in 1933 to 21,000,000 as of June 30, 1959. In the same 16-year period, the number of African priests swelled from 237 to 2,000, and the total aggregate of clergy spiraled from 3,500 to 12,000.

— *The Register*, February 12, 1961

New Center Named for Joseph Kennedy, Jr.

Cardinal James Francis McIntyre, Archbishop of Los Angeles, presided at ground-breaking ceremonies for the new Lt. Joseph P. Kennedy, Jr., Memorial Child Study Center, which will diagnose and treat emotionally disturbed and mentally retarded children.

The first spade of earth was turned by Mrs. Peter Lawford, the former Patricia Kennedy, sister of the Naval officer for whom the center was named. Lt. Kennedy, older brother of the President, was killed in action in World War II. The Lt. Joseph P. Kennedy, Jr., Foundation donated \$800,000 to the Archdiocese of Los Angeles for construction of the center to be conducted by Sisters of Charity of Leavenworth, Kansas.

— *The Register*, March 12, 1961

Catholic Bishop Supports Red Regime

The Most Reverend Dr. Antonin Eltschknor, Bishop of Prague, Czechoslovakia, who passed away on February 22, at the age of 81, swore an oath of loyalty to the Communistic Government on February 18, 1950. He thereupon began ordaining to the priesthood graduates of religious seminaries that were approved by the Prague regime.

This was the first break in the ranks of the high Catholic clergy, which had refused to bow before the regime even before the Vatican announced blanket excommunication for Czechoslovaks who supported a new and unrecognized Catholic organization created by the government.

— *The New York Times*, March 5, 1961

Catholic Relief Agencies on the Alert

Private relief agencies, particularly those working in Latin America, are watching with interest President Kennedy's proposals for large-scale aid to this area and the creation of a Youth Peace Corps.

When the Federal government intends to aid private initiative someone must help the government to develop a program that complements rather than competes with existing efforts.

Two Catholic agencies that are concerned are the Catholic Relief Services and the Latin American Bureau, both agencies of the National Catholic Welfare Conference in Washington.

— *Information*, March 1961 (Catholic)

The Church of Rome Appoints Ambassador to U. N.

Auxiliary Bishop James H. Griffiths of the New York Archdiocese has been appointed ambassador by the Supreme Pontiff, Pope John XXIII, to represent the Vatican at the International Conference on Narcotics at the United Nations.

— *The Catholic News*, February 11, 1961

Norway Welcomes Jesuit after 142 Years

The Rev. Kalman Horvath, S.J., the first Jesuit priest to be given a permanent assignment to Norway since the country's constitutional ban against the Society of Jesus was lifted in 1956, is working as a chaplain to Hungarian refugees in the country.

Jesuits and Jews were barred from Norway under Article 2 of the country's constitution, adopted in 1814. The ban against the Jews was dropped in 1851 and that against other orders in 1857. The prohibition against the Jesuits, however, remained in force for 142 years.

—*The Register*, February 19, 1961

Canadian Labor Seeks Canada-Vatican Relations

Recently a Canadian labor organization has recommended that the Canadian Government establish relations with the Vatican.

The recommendation was sent to Prime Minister John G. Diefenbaker and members of his cabinet by Roger Mathieu, president of the Confederation of National Trade Unions, which formerly was known as the Canadian and Catholic Labor Federation.

According to Mr. Mathieu, 100,000 members of his organization were in favor of diplomatic ties between Canada and the Holy See.

— NC

Apparitions of Mary

Since the alleged apparition of Mary at Fatima, Portugal in 1917, there have been reports of 30 to 50 apparitions of Mary all over the world. Of these the Church of Rome has approved only those of Beauraing and Banneaux, rendering a negative decision or no decision at all to the others.

—*The Register*, February 12, 1961

Penalized for Protestant Marriage

The University of Detroit, a Roman Catholic institution operated by the Jesuits, barred from classes for eight days a senior who contracted marriage in a Protestant Church. (The Code of Canon Law forbids a Catholic to marry in a Protestant ceremony and even forbids him to marry a non-Catholic in a Catholic ceremony unless the Protestant is willing to sign promises that the children of the marriage be baptized and reared in the Roman Catholic faith).

Dennis J. Makulski, a Roman Catholic senior at the University, was married to the former Margaret Jane Davis at First Presbyterian Church, Royal Oak. Makulski was at once barred from classes and summoned to the school's Discipline Committee. The university's authorities made it clear that Catholic marriage law would be enforced by the school as well as by the Church.

Makulski was reinstated after the case received nation wide publicity. He will be permitted to complete his term but will remain "under disciplinary probation."

—*Church and State*, March, 1961

Assistance to Latin American Press

According to a report from Bogota, Colombia, the Catholic Press Association Latin American Study Committee has completed its discussions on continental mass communications, its members now having returned to the United States.

The Press Committee studied the present situation and future possibilities of radio stations, programming, and training on the Latin American continent. Ways of setting up a Latin American continental office to coordinate such radio projects were discussed.

—*Our Sunday Visitor*, February 26, 1961

List of Popes Undergoes Another Change

Pope John XXIII was the 262nd Pontiff on the official list of Popes of the Church of Rome when he was elected more than two years ago. Now he is the 261st. The reason for this is the elimination from the official Vatican yearbook for 1961 the name of Pope Stephen II, an 8th century priest who died two days after his election.

Footnotes in the yearbook and in previous editions pointed out that his name did not appear on early lists of Popes because he died before his coronation. In accordance with the practice of the 8th century a man was not considered Pope until his coronation.

—*New York Mirror*, February 13, 1961

Mexican Parents Accuse Government

A nation-wide association of parents has accused the Mexican government of lending support to a smear campaign against private schools in order to nationalize them.

The National Union of Parents appealed in its open letter to Mexican President Adolfo Lopez Mateos for restoration of the right of parents to educate their children. Under Article 3 of the Mexican constitution, education is a state monopoly. Religious or private schools have been tolerated by the government because of Mexico's desperate educational needs and the pressure of public opinion. But article 3 is regarded as a standing threat against private and religious schools.

The open letter indicated that private schools are entirely supported by parents who must also pay taxes to sustain state education.

— NC

Papal Candles and World Peace

The Church of Rome celebrates the feast of the PURIFICATION OF THE BLESSED VIRGIN on February 2, to commemorate the rite of purification that was required of a Jewish mother, forty days after the birth of a male child. On this day candles are blessed and distributed to the people.

The Roman people, when pagan, had been accustomed to carry torches in processions on this day in honor of their countless gods. The Church of Rome altered this ceremony, making it a Catholic feast.

On February 2 (called Candlemas Day) represen-

tatives of all the religious orders of men present the Pope with large, beautifully decorated candles.

This year the Pope sent these candles to the capitals of the world to symbolize his desire for peace, religious vocations, and the success of the Ecumenical Council.

—NCWC Radio and Wire

U. S. Aid Controlled by Roman Catholics in Chile

In a country area known as Santa Lucia in the Province of Nuble, food and clothing is being distributed by "Caritas - Chile," a Roman Catholic organization. In that place there is a sanctuary of the Virgin of Fatima controlled and attended by Roman Catholic priests, who have been receiving great quantities of foodstuffs. They have not distributed the food gratis, but have been giving it to the Catholics who go to confession and to mass. They distribute the food in payment for work on the roads, in the sawmills, in the timberland, for sowing wheat, etc. It is given as a daily ration—powdered milk, rice, barley, flour, cheese, etc. What is not given as a payment for such work is used to fatten hogs. (It should be remembered that this is the surplus food that the U. S. Government sends to underdeveloped countries for relief to be distributed gratis and without discrimination!)

When Evangelical Christians began their relief work in that region announcing the arrival of clothing, the greater part of the people that had been controlled by the priests deserted the priests, and it can be said that three-fourths of the people of that zone favor the Evangelical Christians and have definitely abandoned the priests. This incident is not only a clear case of discrimination (for the priests never would give anything to the evangelicals), but it is also a dramatic illustration of the positive results that have come from the relief work of the Committee of Chilean Aid of INTERNATIONAL CHRISTIAN RELIEF. It is impossible for Evangelical meeting places in the area to accommodate all the people who attend, very many of whom have given clear evidence of salvation.

—*The Gospel Witness and
Protestant Advocate*, January 5, 1961

State Superintendent Seeks Federal Aid for Parochial Schools

Thomas D. Bailey, State Superintendent of Schools in Florida, issued a recommendation seeking Federal aid for the education of some 6,000 Cuban refugee children in schools in the Miami area, maintaining that it should also include the 2,650 children in parochial schools as well as those in public schools.

The Bailey report states that it was only an "accident of geography" that made Florida the center of Cuban refugee problems. The report further added that the solution of the refugees' education needs should be the responsibility not only of the county and state, but also of the Nation.

—*The Tablet*, February 18, 1961

Censorship Decried in Spain

The Bill of Rights, proclaimed by Franco in 1945, permits Spaniards to express their opinions freely as long as they do not imperil the security of the state. Censorship, however, is enforced indiscriminately.

A mode of evading the dark cloud of censorship has been discerned. Last November Article 21 of the Bill of Rights was finally ratified by the Cortes (Parliament), allowing Spaniards to petition the Chief of State, the Cortes, or the authorities. Article 34 of the Bill of Rights provided that the Cortes vote the enactment for the exercise of the rights recognized in the bill. It has taken 15 years for the Cortes to legalize Article 21 making the right of petition operative.

Two hundred twenty-seven Spanish writers, playwrights, novelists, professors, jurists, film producers, natural scientists, poets, and others availed themselves of the opportunity and pleaded for an easing of censorship in Spain.

According to the appeal the signers are motivated by their condition "bordering on exasperation" because of the "system of intolerance, confusion, and capriciousness" to which their work is subjected.

The petition avers: "Aside from the basic problem which has to be raised, as to whether preventive censorship is licit, we wish to express the concern we feel at the fact that we never know to whom to go to find out what we may or may not express."

The petition further protested against "the frequent mutilation by censorship of authors' works, plays, and foreign films which are produced or shown in Spain," urging a review of the entire censorship set-up, right of appeal, and an end of the anonymity of the censors "since anonymity is the biggest inducement for arbitrariness."

Digested from *The Christian Science Monitor*,
February 10, 1961

Teaching Catechism Via Radio

Thousands of Peruvian Indians in Aymara mountain villages in Puno, Peru, are learning their catechism through radio broadcasts from Bolivia.

The project is helping to solve the problem of too few priests to teach the half-million Indians living in rugged, sky-high villages of the Andes Mountains.

Taking advantage of existing radio facilities at the Maryknoll Radio St. Gabriel station in Penas, Bolivia, the Rev. Robert E. Kearns, M.M., installed receiving sets in Indian villages on the Peruvian side of Lake Titicaca.

The Aymara Indians gather in central points of each village, along with trained catechists, and tune their receivers to catechism lessons, sermons, and prayers, all spoken in their native language.

Rev. Kearns plans to expand facilities to include programs of social and economic value for the Indians, and to install receivers in more remote villages.

—*The Sentinel*, February, 1961

BOOK REVIEWS

☛ The books reviewed in CHRISTIAN HERITAGE are from Protestant and Roman Catholic presses and are presented for the benefit of our readers who desire help in selecting books dealing with the general subject of Protestant and Roman Catholic relations. The publisher of each volume is indicated, but most of them can be ordered through our Christ's Mission book department. Inquiries about books not reviewed in this column should be addressed to: Christian Heritage Book Dept. - 369 Carpenter Ave. - Sea Cliff, N. Y.

The Other Side of Rome, by John B. Wilder, Zondervan Publishing House, 1960, 159 pages, cloth ed. \$2.50, paper \$1.50.

Reviewed by F.J.K.

Intended for evangelical Christian pastors, parents, and young people contemplating marriage with Roman Catholics, *The Other Side of Rome* presents a picture of Catholicism's past, present, and future. It is written in the spirit of Christian love and understanding—without bitterness or vindictiveness. The approach is kindly and warm-hearted.

Mr. Wilder writes: "most of the doctrines (of the Church of Rome) are so far removed from the teachings of the Bible that it is extremely difficult for a poor seeker in the Catholic Church to find God's simple and wonderful plan of salvation through the finished work of Jesus Christ on the cross. This is an immeasurable threat to the welfare of the soul, and any earnest student of the Bible is alarmed about it. But there is another sinister threat posed by the Roman Church that is for the most part unrecognized by the masses of American citizens. . . What is that danger?"

"In every nation, without exception, where the Church of Rome has had the power to do so, it has abolished or seriously curtailed the liberties of non-Catholic citizens and imposed penalties upon them that have stunned the civilized world" (pp. 151, 152: author's italics).

Other topics discussed in a fascinating manner are Tradition, the Mass, Images, Relics and Saints, the Virgin Mary, the Roman Catholic Priest, the Pope, Rome, Heart and Heartbeat (about marriage), and Rites and Ceremonies (the Glitter and the Gleam).

In the final chapter, "Prelude to Darkness," we are intrigued with the following query. What does the fu-

ture hold for us? Is it a bleak, dark, hopeless future, plunging us into mental and spiritual servitude, or will it be bright, joyful, encouraging mankind to live according to the pure and simple message of the Word of God, and the practices of pristine Christianity? Evangelical Christians should adhere closely to their precious Christian heritage, not deviating one iota from the fundamental truths of their faith.

* * * * *

Catholicism—Judged by the Bible, by Viator, Translated from the French by L. Earl Deane, Zondervan Publishing House, 1959, 61 pages, paper, \$1.00.

Reviewed by F.J.K.

Here we have another treatise on Catholicism, but written primarily for Protestant believers, desiring to know how to evaluate Catholicism, and secondly, for Catholics in search for the security and certainty of faith.

Viator (term meaning *The Traveler*) himself mentions the aim of his work. "The objective of this small volume," wrote the author, "is not to sow hatred in hearts. Do not seek to oppose church against church, flock against flock, but let us extend a hand across the barriers. Let us seek union of hearts across exterior divisions. As the shipwrecked see their boat go down, let us take refuge in the Rescue Ship, which is Christ; make of Him our Saviour and Redeemer; cling to Him and Him only."

Abounding in historical and Biblical allusions and quotations, the book aptly demonstrates the unscripturalness of many of the Roman Catholic practices and teachings. Various Catholic customs and tenets, such as Purgatory, the Mass, Confession, the Primacy of Peter, worship of Mary and Statues, Celibacy of the Clergy,

etc. are examined in the light of history and the Word of God. Attention is also given to the source and nature of tradition, customs, and rites in the Roman system.

In dwelling on the Inquisition, Viator stresses the fact that the Roman Church has never condemned its acts, because claiming to be infallible, she cannot contradict herself (p. 47).

A final message is addressed to both Catholics and Protestants to uphold a "solid front on principles which they hold in common" (p. 57)—not that Catholics should become Protestants, but that all should unite in that common bond which is the Word of God, setting aside practices that are scripturally untenable.

* * * * *

Christianity and Philosophy, by Dr. Arthur F. Holmes, Inter-Varsity Press, 1960, 39 pages, \$1.25.

Reviewed by F.J.K.

Dr. Holmes, Director of Philosophy at Wheaton College, has contributed this booklet as the first in a series on contemporary Christian thought. "This series," as the author states, "deals with crucial issues and influential thinkers in the current encounter of Christianity with the world that has been termed post-Christian."

Designed for the "thinking university student," *Christianity and Philosophy* discusses the fundamental issues with such clarity "that the general reader may easily grasp the over-all relationship between Christianity and philosophy" (p. vi).

After a brief historical introduction about the relationship of Christianity to pagan and modern philosophy, Dr. Holmes enters upon a discussion of the nature and function of Philosophy (Part I). Philosophy, etymologically "a love of wisdom," seeks to resolve man's basic questions, such as man's ultimate destiny, the purpose of life, knowledge of God (by natural reason), the nature of man, his intellect, responsible citizenship, etc. The ultimate reason for all things is sought in philosophy.

Furthermore, as the author points out, "Philosophy is but one phase of human culture. Culture as a whole is the developed pattern of human life as it centers around certain key

values. Philosophy seeks to clarify this value-structure and to express it in a systematic world-and-life view. It is culture becoming self-critical and systematically reflective" (pp. 8, 9).

The quest of philosophy, then, is twofold: a comprehensive world-view and a clear understanding of questions and concepts.

In Part II the essence of Christianity is lucidly set forth. Christianity is a religion "concerned with the values around which a culture is structured and a philosophy developed" (p. 13).

The differences between the Old and the New Testaments are pointed out (pp. 13, 14), followed by a clear-cut exposition of the truth-claims of Christianity.

Christianity and philosophy respectively form the crux of Part III. Three approaches or attitudes are considered:

1) the approach which repudiates philosophy as intrinsically un-Christian (epitomized by Tertullian);

2) the approach which compromises the claims not of philosophy but of Christianity. (The Gnostics of the patristic era who attempted to integrate Christianity into prevalent thought-patterns);

3) the approach which aims to

synthetize faith and reason. (Examples are Augustine and Thomas Aquinas.)

The basic problem is stated by the author in these words: "... the Christian religion lives in a pagan culture and the obvious implication" involved is this "that it must without compromise adapt itself to the task of living in and communicating to that culture. If Christians are to understand, appreciate, and profit from their faith, they must be able to think about it in ways that they themselves find meaningful—ways shaped by their culture with its traditions, education, language, and philosophies. If Christians are to communicate their faith to others it must be in ways that are meaningful to those others, ways provided by the culture they share..." (pp. 25, 26).

The condition of philosophy has been altered and elevated by Christianity, not only with respect to the objective material proposed but also with respect to the vitality and profound dynamism of the intellect. Christianity guides or orientates philosophy, without thereby violating its autonomy for it is always in keeping with its own proper laws and principles and by virtue of rational norms

alone that philosophy judges things.

In the last analysis the function of the Christian philosopher is threefold: to serve theology, apologetics, and his culture.

Master Strategy

(Continued from page 15)

the Roman Church has lost much face since Italy is today the most communistic of all countries in the so-called western bloc of Christian nations. At present the Communist Party has a hard core of nearly 100,000 and is appealing with success to the intellectuals of Rome. According to a *New York Times* report of February 27, Interior Minister, Mario Scelba, an expert on Communism, denounced "situations of monopoly and privilege" which contribute to Red strength. Such "situations" account for the anticlericalism which has become the dread of the Holy See according to Mr. Scelba. Cardinal Ottaviani citing the need for "decisive anti-Communist action" recently said, "It is enough to look at what is happening in the world to realize that the globe is once more in danger of becoming pagan, worse than the paganism of old because it is linked with apostasy."

Ex-priests Appeal . . .

(Continued from page 20)

son to recant and return to the Church, but the effort rarely goes beyond a paternalistic plea to repent and "come back."

In recent years some men who planned to come to Christ's Mission have suddenly disappeared and all correspondence has failed to reach them. Months later we've learned that they had been sent to some remote monastery and put under constant surveillance "for their own protection." Obviously, their "apostasy" was discovered and the Protestant "heresy" they were grasping after was exposed.

21. Q: Does every priest assisted by the Mission eventually become a member of the Mission?

A: I am very glad that you asked that question, for it will give me the opportunity to correct a wrong impression that some people have about the work of Christ's Mission. No priest becomes a member of Christ's Mission. Even those men on our staff who are former Roman Catholic priests are, properly speaking, staff members or employees of the Mission. The goal that we have in all of our work with these men is to bring them into a saving knowledge of Jesus Christ and enable them to become servants of the Lord in the ministry of the Gospel. We are a Protestant service organization seeking to be of assistance to all of the churches and especially to former Roman Catholic priests and Roman Catholic people.

Interested in Bible study? Write for your
FREE copy of
THE GRACE HERALD
Periodicals will be sent regularly FREE.
Address:
THE GRACE HERALD
102-16 89th Ave. • Richmond Hill 18, N. Y.

"A Vacation With Zest—
Real Comfort and Rest!"
TRI-STATE BIBLE CONFERENCE
R.R. 1, Port Jervis, New York
Season — May 27 - Sept. 4
Send for Spiritually—Invigorating
your 1961 Physically—Relaxing
Folder Fellowship—Unexcelled

**HOW TO PUBLISH
YOUR
BOOK**
Join our successful authors in a complete and reliable publishing program: publicity, advertising, handsome books. Speedy, efficient service. Send for FREE manuscript report & copy of **Publish Your Book**.
CARLTON PRESS CE 5
84 Fifth Ave., New York 11, N. Y.



INVITE CHRIST'S MISSION TO YOUR CHURCH

HEAR

These Former Roman Catholic Priests Speak



**Write now to have your church included in
these itineraries during the next months.**

Rev. Angelo Lo Vallo's schedule:

April 5-19 — Central Michigan

May 3-17 — Ohio

May 31-June 14 — Nebraska and Iowa

Rev. Alfred Florez's schedule:

April 5-19 — Virginia and West Virginia

May 3-17 — Kansas and Missouri

May 31-June 14 — Maryland, Delaware, Washington, D.C.

**Ministerial breakfasts and church meetings can be arranged
with other staff personnel — Write for information now to:**



Rev. Angelo Lo Vallo



Rev. Alfred Florez



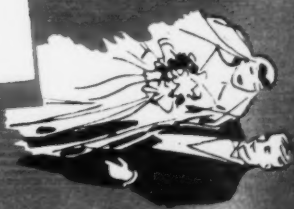
Rev. Francis Keida

THE EXTENSION DEPARTMENT

CHRIST'S MISSION, BOX 925, SEA CLIFF, NEW YORK

GIFTS OF LASTING VALUE

WEDDINGS -- GRADUATIONS -- WITNESSING
HIGH SCHOOLS • COLLEGES • SEMINARIES



Bible Handbook

Halley's

Book of a Lifetime... For Young and Old
Used in Colleges, Seminaries, S. S. Teachers
Highly Commended by Leading Magazines
Invaluable for all Bible Readers

It is an Abbreviated Bible Commentary,
with Notes on Books of the Bible, their
Historical, Geographical and Chronologi-
cal Backgrounds, with 75 Illustrative
Maps:
Amazing Archeological Discoveries, Con-
firming or Illustrating Bible History,
with 78 Authentic Photographic Repro-
ductions:

956 Pages

Cloth Bound

4 x 6 1/2 x 1 1/2 inches

\$3.75

How We Got the Bible, Formation of Old
and New Testaments, Apocryphal Books,
Manuscripts, and Early Christian Writ-
ings:
An Epitome of Church History, Connect-
ing Bible Times with Our Own; Early
Church Fathers, Persecutions, Rise of
the Papacy, the Popes, Luther, and the
Reformation.

ELLCOTT'S COMMENTARY ON THE WHOLE BIBLE

A Verse-by-Verse Explanation
Edited by Charles John Ellicott

Dr. Lloyd Kalland of Gordon Divinity
School, Book Review Editor of *Christian Life*,
calls Ellicott in its new edition "The best buy in"
evangelical commentaries on the market today.

Highly Recommended



"... among the five most important commentaries covering the entire Bible
"Dr. Wilbur M. Smith
"... almost inestimable." Dr. Robert G. Lee, former president, Southern
Baptist Convention
"... one of the best general Bible Commentaries..." Dr. Allan A. MacRae,
President of Faith Theological Seminary, Philadelphia, Pennsylvania
The 4-volume set
retails for only \$24.95

The 8-volume set sold for \$47.60.

Favorites for Anytime

- Fifty Years in the Church of Rome \$3.00
—Charles Chittiquy
- Out of The Labyrinth \$2.00
—L. M. Lehmann
- Infallibility of the Church \$3.95
—George Salmon
- Foxes' Christian Martyrs \$3.95
- Behind the Purple Curtain \$3.00
—W. M. Montano
- People's Padre \$3.95
—Emmett McLoughlin

Protestant Bibles — GIFT EDITIONS

- 1591 French Morocco Leather, flexible
Semi-overlapping red under gold
edges. 7 3/8 x 4 7/8 x 1" \$5.75
- 1591-RL Same as above with words of Christ
in red. 6.25
- 1519-X French Morocco Leather, flexible,
Semi-overlapping red under gold
edges. INDIA PAPER, 7 3/8 x 4 7/8" 8.50
- BRIDES' WHITE BIBLES**
- W 1312-X White French Morocco, silver edges,
silver stamping, Gift Boxed, INDIA
PAPER (1/2" thick) 5 5/8 x 3 5/8" 5.58
- W 1311-X Soft, smooth, genuine white leather,
gold edges, gold stamping (1/2" thick)
5 5/8 x 3 5/8" 8.50

FOR YOUR ROMAN CATHOLIC FRIENDS Roman Catholic Bibles — TESTAMENTS

- Roman Catholic Gospel of John \$.10
- New Testament 3 1/8 x 5 1/8 Confraternity edition - paper 1.25
- New Testament 3 1/2 x 5 1/2 Confraternity edition - hard cover 1.75
- New Testament 3 1/2 x 5 1/2 Douay edition - paper 1.00
- New Testament 3 1/2 x 5 1/2 Douay edition - imitation leather -
gold edge 1.75
- Holy Bible 6 x 8 Old Testament Douay
New Testament Confraternity 4.50

If your order totals... \$3.00 Add for postage and handling: \$.15
If your order totals 3.01 - 5.00 Add for postage and handling: .25
If your order totals 5.01 and over Add for postage and handling: .35

PRICES SUBJECT TO CHANGE WITHOUT NOTICE.

CHRIST'S MISSION 369 Carpenter Avenue Sea Cliff, New York